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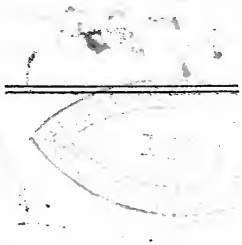
TAHITI,

WITHOUT THE GOSPEL.

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION, AND REVISED BY THE COMMITTEE OF PUBLICATION.



AMERICAN SUNDAY-SCHOOL UNION.

PHILADELPHIA:

NO. 146 CHESTNUT STREET.

1833.

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1786

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PREFACE, TO BE READ.

It is not often that a Preface is read, and consequently the character of the book to which it is attached is apt to be misunderstood.—In relation to the book now presented to the public, it is made up principally of the interesting details of Mr. Ellis' "Polynesian Researches." The chapters as they are here presented were read to a family, the members of which are nearly described, except by name, in the close of the first chapter; and the conversations occurred, generally, as they are put down. It will be noticed that from their age, the members of the family, with the exception of the youngest, were all sufficiently advanced to comprehend and be instructed by the details; and as a Sunday-school library book, the volume is prepared with an especial reference to those pupils who are sufficiently advanced to be in the highest Bible classes attached to Sunday-schools. It is not intended merely as a children's book—but the compiler and author believes that he has understood the wishes of the

American Sunday-school Union, to prepare books which shall aim higher than the mere combination of religious instruction with juvenile amusement.

The volume now presented is intended to give an idea of the manners and customs of the South Sea Islanders, especially those of *Tahiti*, while in their state of pagan darkness and superstition—to present what may be agreeable and amusing in customs, as well as what is loathsome and degrading—and thus lead the mind, in the course of its own reflections, to observe the dreadful character of all kinds of heathenism. By so doing, it is hoped it will be seen how necessary missionary efforts are to rescue these slaves of ignorance and sin from their cruel bondage, and bring them into the "glorious liberty of the children of God."

Another volume is in preparation, which will give the aspect of Tahiti since the introduction of Christianity; and both together, it is hoped, will present as full a view of the subject as can be given without the entire publication of the Researches of Mr. Ellis, before alluded to. Every thing material in his work will be given as far as the judgment of the author is competent to abridge; and an effort will be made to divest the whole as much as possible of terms, which it is not to be expected of many young readers to understand.

Two leading objects have been before the mind of the author of this work, viz.—to present the evils and horrors of paganism, even where those horrors are modified by a delightful climate and many circumstances of agreeable contemplation, and the other, if possible, to excite a deeper interest and a more zealous effort in the prosecution of those plans by which the wretched condition of the heathen is already so much improved, and by which paganism itself will be finally abolished.

Philadelphia, January, 1833.

TAHITI,

WITHOUT THE GOSPEL.

CHAPTER I.

Tahiti.

"FATHER," said Henry Fairchild, "my Bible class teacher read to us to-day, an account of the great things which the missionaries were doing in an island which I think he called Tahiti"——

"Stop a moment, my son," said Mr. Fairchild, "did your teacher tell you that the *missionaries* were doing great things?"

"Yes, father, and he read some very wonderful accounts"—

"My dear son, I stopped you for a moment, to say, that I think you have not stated *exactly* what the teacher told you.—Did he not read you an account of what *God was doing* in the island of Tahiti?"

"Well, father, he did say *that;* but he certainly read to us about what the missionaries had done."

"To be sure, my son; but you must remember that missionaries are only *instruments* in the hands

of God. He uses them in heathen lands, just as he uses ministers here. When your dear sister gave her heart to God, do you think that it was our minister who influenced her to do it?"

"No, father, I am taught better; I know that God alone can change the heart; and our teachers pray every Sunday, that God would bless them, and use them as instruments of doing good."

"Who, then, do you suppose it was that made the missionaries successful?"

"Oh, I know it was the HOLY SPIRIT, father, because nothing but the Holy Spirit can make any one love to be religious."

"True, my son; and that is the reason why we ought always to pray that God would bless all the means used to promote his cause. But what did you mean to ask me about Tahiti?"

"I wanted to ask you, father, where Tahiti is, and all about it."

"Did you never hear of Tahiti, my son?"

"No, father, not that I remember."

"Are you not very fond of reading Cook's Voyages?"

"Yes, father, but I did not see any thing in that about Tahiti."

"Perhaps you remember some island which Cook visited, which sounds like Tahiti?"

"I think I do; an island they called *Otaheite*.—

Oh! now I know—*Tahiti*, must be the same island which captain Cook called *Otaheite*."

"Yes, my son."

"But why, father, did they change the name?"

"They have not changed the name, my son; but among other things which the good missionaries have been instrumental in effecting, they have reduced the barbarous language to rules, after having thoroughly learned it themselves; and they have put such of our letters to the words, as would make them sound most as the natives themselves pronounce them. Thus it is, that which captain Cook and others thought sounded like *Otaheite*, ought in reality, according to the real nature of pronunciation, be spelled Ta-hi-ti, or perhaps you, who sometimes sound e hard, would get the pronunciation better by supposing it spelled Ta-hee-tee. The natives, they say, speak a soft language."

"But, father, are there not a great many curious things you can tell me about Tahiti?"

"Yes, my son, and it is truly wonderful what God has done in that and other distant islands of the ocean; and if I really thought you would be attentive and anxious to get information, I would take the trouble to read over some of the books lately published, and tell you something of their past and present history."

"Dear father, do; and I am sure that mother, and brother John, and Lilly, and aunt, and cousins, would all be delighted. Do begin to night, won't you, father?"

"My dear son, to-night is the monthly concert of prayer, and you know I am never absent from that if I am well. But if I can spare time to-morrow to get the books, I will look over them, and mark some passages, and then in the evening we will begin."

This was the substance of a conversation between Mr. Fairchild and his son, of about fourteen years of age, who attended the principal Bible class of Mr. ——'s church. The teachers of the school were very faithful, and tried every method to interest their children, and whenever circumstances required, endeavoured to give them useful information on all subjects connected with the spread of religion. What was said by the teacher about Tahiti, arose from a passage of Scripture quoted in one of the lessons, "the isles shall wait for thy law."

According to his promise, Mr. F—— went early the next morning and purchased several books. Among them were the delightful volumes prepared by the Rev. Mr. Stewart, who was sometime among the missionaries at the Sandwich Islands.—"Ellis' Polynesian Researches," which have never

been republished in this country, and the Journal of Messrs. Tyerman and Bennett. These, with Cook's Voyages, which he already owned constituted the sources from which he meant to draw the instruction and entertainment intended for his children; and the way he accomplished his purpose, and the effect it produced, will be shown to all who choose to read the following pages.

Mr. Fairchild resided in the city of Philadelphia. His family, besides his wife and sister, consisted of two sons, the youngest of whom was fourteen, and the eldest seventeen years of age—the latter in the Sophomore class at college; there were also two nieces, both over fifteen years of age, and considerably advanced in their school studies. There was also a younger daughter, about the age of nine, who attended the infant school at the same church. The boys were members of the First Male Bible class, and the two nieces members of the First Female Bible class. The grace of God had been marvellously poured out upon the family, and the eldest son and niece were already members of the church, and the others very deeply impressed with the importance of eternal things. The youngest, though no more than nine, was evidently a child of God. These impressions had been made during a revival of religion which had occurred more than a year previous to the period about which we

are writing, and under the blessing of God on faithful parental teaching, they had been daily strengthened. Mr. Fairchild himself was deeply impressed with the importance of bringing up his children with a knowledge of the spiritual condition of the world, with a view to excite their sympathies in behalf of the spread of the gospel, and thus to make the principle of Christian charity "grow with their growth and strengthen with their strength;" and to accomplish this purpose he was in the habit of spending many of his evenings in reading to them the accounts given by the missionary servants of the Lord—and he was happy in finding that they were received with decided interest.

CHAPTER II.

Conversation about the situation of Tahiti, and how people get there from the United States.

"Now, father," said Henry, "Susan has cleared away the tea table and lighted the astral lamp, and I have placed all your books on the table, and we are all ready; now, dear father, fulfil your promise."

Mr. Fairchild laid down the newspaper which he had been reading since tea, drew his chair to the

table around which his children were already seated, and began in earnest the interesting task of giving the entertaining account which he had promised.

"John," said Mr. F——, "as you are the oldest, and have been most at school, I shall call upon you for some geographical information—now tell me which is the largest ocean of our world?"

"The Pacific, father."

"Yes, my son, it extends over more than one third of our globe, and it was discovered by a Spaniard named Vasco Nugnez De Balboa, in the year of our Lord 1513."

"Dear father," said little Lilly, "had no one seen this great ocean before?"

"Yes, my dear, but no European had ever seen it. It had of course been seen by the inhabitants of the islands in that ocean, and by the natives of that part of South America, the shores of which are washed by the Pacific; but Balboa was the first European who ever set his eyes upon that great ocean, and it happened in this way—Balboa was the governor of a Spanish colony at Santa Maria, in the Isthmus of Darien.—John, tell us where is the Isthmus of Darien?"

"Oh, father," said Lilly, "I can answer that, for I read it in my geography."

"Well then, my dear, you shall tell us where it is."

"My book says, it is a narrow neck of land that joins North and South America."

"What has it on the east?"

"Why, father, you might say it had the Atlantic ocean—but I think it is the Caribbean sea."

"Well, my dear, you and I will not quarrel about that, for the Caribbean sea is a part of the great Atlantic; but what has it on the west?"

"Why, the very ocean that the Spaniard with that queer name, first saw."

"Well, now," said Mr. F——, "since we have settled that matter, I'll tell you how it happened. This queer named Spaniard, *Vasco Nugnez De Balboa*, having had some business to attend to considerably inland, was informed by his Indian guides that he might view the sea from the next mountain, advanced alone to its summit; and, beholding the vast ocean spread out before him in all its majesty, fell on his knees, and rendered thanks to God for having conducted him to so important a discovery. He hastened towards the object he had so laboriously sought, and, on reaching its margin, plunged up to his middle in its waves, with his sword and buckler, and took possession of it in the name of his sovereign, Ferdinand of Spain."

"Why, father," said Henry, "was not that very silly?"

"Yes, my son; but wise people sometimes do silly things. He thought by that means, that he would make the ocean the property of the king, whose servant he was. Now all this happened, as I before said, in the year 1513, and who can tell me how long ago that was?"

"Why, uncle," said Louisa, "it was exactly 319 years ago."

"Now," said Mr. F——, "listen a moment while I read to you something more about this. Seven years after the discovery of Balboa, Magellan, a Portuguese, despatched by the court of Spain to ascertain the exact situation of the Molucca Islands, sailed along the eastern coast of South America, discovered the straits that bear his name; and, passing through them, first launched the ships of Europe in the Southern Sea. It is, however, probable, that neither Balboa, while he gazed with transport on its mighty waters, nor Magellan, when he first whitened with his canvass the waves of that ocean whose smooth surface induced him to call it the PACIFIC, had any idea either of its vast extent, of the numerous islands that studded its bosom, or of the varied tribes of man by whom they were inhabited. Boldly pursuing his way across the surface of this immense ocean, Magellan discovered other islands. The object of the voyage was ultimately accomplished; the Victory,

the vessel in which Magellan sailed, having performed the first voyage ever made round the world, returned to Europe: but the intrepid commander of the expedition terminated his life without reaching his original destination, having been killed in a quarrel with the natives of one of the Philippine Islands.

Several distinguished Spanish, Dutch, and British navigators followed the adventurous course of Magellan across the waters of the Pacific, and were rewarded by the discoveries they made in that part of the world, which, under the appellation of POLYNESIA, from a Greek term signifying *many islands*, geographers have since denominated the sixth division of the globe. Most of the early voyages of discovery in this ocean attracted unusual attention: but among these, none appear to have excited a livelier interest, or produced a deeper impression, than those performed by captain Cook, in the close of the eighteenth century, or about the year 1770.

Since the death of captain Cook, several intelligent and scientific men from England, France, and Russia, have undertaken voyages of discovery in the South Seas, and have favoured the world with the result of their enterprises. Their accounts are read with interest by all. Voyages of discovery are also favourite volumes with the young

reader. They impart to the youthful mind many delightful and glowing impressions relative to the strange and interesting scenes they exhibit, which in after-life are seldom obliterated.—There are few who do not retain the vivid recollections of their first perusal of prince Leeboo, or captain Cook's Voyages. Often, when a school-boy, I have found the most gratifying recreation, for a winter's evening, in reading the account of the wreck of the Antelope, the discovery of Tahiti, and other narratives of a similar kind.

Tahiti, and the isles in its immediate vicinity, are situated between five and seven degrees of latitude within the southern tropic, called on your maps, the tropic of Capricorn. The principal island is supposed by some to have been discovered by Quiros, towards the end of the sixteenth century. The island of Eimeo was seen by captain Wallis, and from him received the designation of the Duke of York's Island. In 1769, captain Cook gave to the island a name, which, through a slight mistake that a foreigner might easily make, he called Otaheite. He visited several parts of Tahiti, and the neighbouring islands; and, in honour of George III., king of England, by whom the expedition had been sent, he named the cluster, of which Tahiti is the principal, The Georgian Islands: another cluster, which he discovered about 70 miles to the west-

ward, he called THE SOCIETY ISLANDS, in honour of the Royal Society, at whose recommendation the expedition had been appointed. The Georgian Isles include Tahiti, Eimeo, Tabuaemanu, Tetuaroa, Matea, and Meetia. The Society Islands include Huahine, Raiatea, Tahaa, Borabora, Maurua, Tubai, Moupiha, and Fenuaura, or Scilly Islands; with the small islets surrounding them.

The two clusters extend from 16 to 18 degrees S. lat., and from 149 to 155 degrees W. long., and are often included by geographical writers, among others by M. Malte Brun, under the general designation of the Society Islands.

TAHITI, the principal of the Georgian Islands, is the most extensive and lofty of the whole. It is formed by two peninsulas, united by a long broad isthmus. The largest is round in form, and above twenty miles in width. The smaller is oval, or shaped like an egg, and is sixteen miles long, and eight broad. The circumference or distance round the whole island is 108 miles. The whole of the islands are mountainous in the interior, and have a border, from one to four miles wide, of rich level land, extending from the bottom of the high land to the sea, and though the appearance of each has some peculiarity distinguishing it from the rest, in general they resemble each other. Eimeo is supposed to be about twenty-five miles round; Huahine proba-

bly more than thirty, and Raiatea somewhat larger. The others, though equally elevated, are of smaller extent."

Mr. F—— here laid down his book, and said, "These islands are a great way off from us, my children, and the voyage to reach them is very long and difficult and dangerous. The ships, before they can reach the Pacific ocean, are obliged to go round the very southern extremity of South America, and when they reach the latitudes of the Brazils and La Plata, they are exposed to the most terrific storms and tempests—thunder and lightning, and hurricanes. In Mr. Stewart's voyage—"

"Who was Mr. Stewart, father," said Henry.

"Mr. Stewart, my son, was one of our own countrymen, who loved the Lord Jesus Christ, and was anxious to preach the gospel to the poor wretched heathen. In the year 1822, he, with his wife and others, sailed from New Haven, Connecticut, in a ship called the Thames, determined to devote themselves to the cause of their dear Saviour. They had a dreadful storm only the third day after they set out, and this is Mr. Stewart's account of it:

"'*Saturday, Nov.* 23. After taking reef on reef, and furling sail after sail, during the night, it became necessary this morning, from the violence of the storm, to heave the ship to, and let her drift

with the wind. The scene is new and terrific. The dead-lights are in; and besides the gloom thus thrown over all below, the cabin has been made still more comfortless by a heavy sea which broke over the ship, and poured a torrent of water down the companion-way. Every thing not strongly lashed is driving from one side to the other, while we ourselves, some seated on the floor, some on trunks and boxes, and others braced in our births, are obliged to cling to whatever is within reach, to prevent being dashed about in the same manner. The wind howls dismally through the spars and rigging, and every wave that rushes along the sides of the vessel, or breaks above the bulwarks and thunders over our heads, seems, to threaten destruction.

"'At 9 o'clock I went on deck: I had anticipated a scene of grandeur, but its sublimity and fearfulness far surpassed my expectation. No description can convey a just impression of it to your mind. Imagine for a moment, mountains to be rolling in every direction. Just so monstrous are the billows that rage around us. We are in the gulf stream, and the current and storm being in opposite directions, the waves are not only high and heavy, but irregular in their course, and so rapid in their succession, that before the ship, in her descent, is half way down the

abyss between them, the next sea often collects to a tremendous height above her bowsprit, over which it appears impossible for her to rise. Still she as often mounts its threatening waters, and rides in triumph on its summit. But the labour is excessive, and, as she plunges from the top of one wave to the gulf below, and, after a momentary pause, rushes again to the height of another, every timber groans in the effort, and at times she trembles to her keel as if foundering in the struggle.

"'I was above, when she made the most fearful plunge we have yet felt. Several of the crew were, at the time, securing the flying-jib-boom, and, with the bowsprit and whole head of the ship were instantly buried in a mountain of water. An involuntary shriek, as their hats were seen sweeping top-mast high on the passing wave, expressed the fear that they too were hurried to destruction. But happily they maintained their hold, and, though bruised and breathless, escaped a watery grave.

"'Never before was I so deeply impressed, as in this conflict of the elements, with my insignificance as a creature, in the sight of Him who "commandeth the winds and the waves, and they obey him." A momentary unbelief would persuade me to think myself too unimportant an object to share in the protecting power of such a Being. How happy for us is the assurance that every hair of our heads

is numbered, and that without Him not even a sparrow falleth to the ground. All the fortitude of the Christian is requisite, to preserve an ordinary degree of composure, amidst the terrors of the Lord, as thus displayed in the wonders of the deep; how is it, that the careless and ungodly sinner can behold them, and not tremble!'

"But the most terrible account of a storm at sea, is given by Mr. Stewart, when they came off that great river of South America, called the Rio de la Plata, or the river Plate. This is what he says:

"'The most tremendous squall we have yet encountered has just swept by. H. and myself were taking our usual rolling walk on deck, when our attention was suddenly attracted by a singular appearance of the sky; and we had scarce directed an inquiring look to the captain, before the gust came raging upon us. The officers had time only to exclaim—"*All hands on deck! hand the royals —and the top-gallant-sails too!—close up the main-sail! mind your helm—quick! quick!*"—while all became vociferation and confusion among the crew—when the wind struck us a full broadside, and instantly laid the ship almost on her beam ends. Every thing cracked, in her struggle against the blast, and she shot forward like a race-horse, with her gunnels in the water, and the waves on her lee towering yard arm high.

"'All the furniture in the cabin was completely capsized, and those below, thinking the vessel going down, rushed on deck with looks and exclamations of horror. For some time, I thought every successive moment would see us ingulphed in the flood, which literally yawned to receive us. But all the halyards having been let go, and the helm seized by an experienced hand, the ship was got before the wind, and somewhat eased, till the violence of the gust gave place to torrents of rain, accompanied by lightning and thunder. A shipwreck must, indeed, be horrible. I was not greatly agitated myself; the most unpleasant sensations I experienced arose from the terror of others; for there were many a pale face and trembling lip, among both crew and passengers. Whatever the degree of danger may have been, the scene was of a character deeply to fix thoughts of that event by which, sooner or later, we shall all be made to stand before the bar of God.

"'*Jan.* 25, *S. lat.* 37 *deg. W. long.* 52 *deg.* 48'. At twelve o'clock last night a gale commenced, and in an hour's time we were compelled to *lay-to* under a storm-stay-sail only. The howling of the tempest—plunging of the vessel—and trampling and hallooing of the sailors, effectually prevented our taking any rest. The first person from the deck, this morning, reported the wind to be a hur-

ricane, and the waves mountain high: the latter circumstance we were ready to believe without ocular demonstration. One or two only of the passengers attempted to take breakfast. While at the table, a sea struck the ship along her whole length, from the quarter deck to the bows, and threw her nearly on her beam-ends. She lay, trembling under the stroke, till I thought she would never rise again; and the water came pouring by the hogshead down the companion-way, and through the steerage hatch. Every thing was swept from the table, though secured in the manner usual in such weather; and some of the family, mattresses and all, were thrown from their births, into the cabin. On deck, one of the boats was stove, and the ship in its whole length was washed by the wave.

"'The gale continuing to increase, and the sea to rise at a fearful rate, it became necessary for our safety to have the upper yards and masts sent down. The seamen were obliged to mount to their very tops, a distance of seventy or eighty feet from the deck, to unloose the rigging; where,

"Upon the high and giddy mast,
In cradle of the rude, imperious surge,"

they were swung, every successive minute, with incredible velocity, through a space of a little less than ninety feet; while, an inevitable grave yawned

beneath them, should the slender yard to which they clung, give way, or they once lose their footing. The unnatural sound of their voices, as their screams to make themselves heard below were caught by the wind, and borne away on the tempest, came to the ear like the shrieks of the dying; and I dared scarce look up for a moment, lest I should see some one, in despite of every effort, thrown into the raging sea, where no power of man could have secured him rescue. Anticipating the expression of hopeless horror, which the wretch thus perishing must give, I often involuntarily closed my eyes, in the fear of beholding the agonizing reality. The storm raged till evening with unabated violence, and produced greater anxiety than any we had before experienced."

"Oh, father," said Lilly, "how can people go to sea?"

"People can do any thing, my dear, for the hope of gain; and, blessed be God, there are some who are willing to expose themselves to these dangers, for the sake of the cause of Christ, and to do good to their perishing fellow-creatures—such are the missionaries of the cross."

"Do they have these dreadful storms," said Louisa, "after they get round Cape Horn?"

"No," said Mr. F——, "as soon as they double, or get round the Cape, the whole scene is

changed; and, though the Pacific ocean is not always smooth, it has no dangers compared with that of the Atlantic. But let us hear Mr. Stewart again:

"We are now ploughing a widely extended plain, under a press of sail, at the rate of ten miles an hour; and, instead of the chilling blasts of the Cape, are fanned by a breeze balmy as the month of May. When we first sent our top-gallant sails and royals up, and again spread our broad studding-sails to the wind, we almost feared, after seeing the ship so long staggering and reeling to and fro like a drunken man, under close-reefed topsails only, that she could not bear so great an addition of height and breadth; but she hastens on, with all her accustomed stateliness and beauty; and, with so much steadiness, that we are scarce sensible of the slightest motion. The contrast in our whole situation is so great, as to produce a proportionate exhilaration of spirits; and with a sailor's life, in its most favourable aspect, before me, I have been led with Byron to exclaim—

"Oh who can tell, save he whose heart hath tried,
And danced in triumph, o'er the water wide,
The exulting sense, the pulse's mad'ning play,
That thrills the wand'rer of the trackless way,
O'er the glad waters of the dark blue sea!"

"For some time after entering the Pacific, we al-

most doubted the appropriateness of its name: the experience of the last three weeks, however, has fully satisfied us on this point; but for the deep blue of the surface, we might fancy ourselves to be sailing on the placid bosom of a lake. We are now off the coast of Peru; and have been greatly delighted with the beauty of the sky and clouds, which is here very peculiar, and I should think unrivalled in any other part of the world. Towards evening and early in the morning, I have seen, at the same time, clouds of almost every colour in different parts of the heavens; and of hues I never beheld there before; for instance, a rich and perfect green, amber, and carmine; while the hemisphere round the rising or setting sun has been one blaze of glory. Last night, the tinge on the ocean added greatly to the effect of the scene; it was of perfect blood colour, occasioned by the reflection of a fleecy veil of crimson clouds, stretched over a greater part of the heavens; the appearance was so extremely singular, as to cause us almost to shrink from it, as from something supernatural."

"Now, my dear children," said Mr. F——, "I think you must be tired; at any rate it is our time to commend ourselves to God, for our hour of evening prayer is come."

The servants were called in.—Louisa, whose turn it was to read, was directed to turn to the lxth. chap-

ter of Isaiah, and read it. After this, Mr. F—— kneeled and commended himself and family, and all the world to God, not forgetting, in a very special manner, to pray for the missionaries who had gone to teach the natives of the islands of the Pacific the truths of Jesus Christ. This had been a happy evening to them all, and they retired to bed ten thousand times better satisfied than all the giddy votaries of pleasure, who had spent the same time in thoughtless and unholy gayety.

CHAPTER III.

Climate of the Islands.—Winds.—Rain and Tides.—Scenery.—Soil.

"Now we are all ready, father," said the youngest child of Mr. F——, "do begin." Mr. F—— took up the work of Mr. Ellis, and read the selections which he had marked:

"The *climate* of the South Sea Islands is in general regular, and, though considerably hotter than in Europe, is more temperate than that of the East or West Indies, or those parts of the continent of America that are situated in the same latitude. This is probably occasioned by the vast expanse of ocean around; for though only 17 degrees from the

equator, the thermometer in the shade seldom rises higher than 90, while the general average in some of the islands is not more than 74. During the time the ship Duff remained in Tahiti, from March to August, 1797, the thermometer was never lower than 65, and seldom higher than 73; and between the months of April and August, 1819, it ranged in the morning from 68 to 78, at noon from 75 to 84, and in the evening from 70 to 78. Sometimes it rises for a short time much higher than 90, but I never saw it so low as 60. The heat is constant, and, to an European or American, debilitating, though much less so than that of an East Indian climate. To the natives it is genial, and, excepting in the immediate neighbourhood of their stagnant waters or marshy ground, is healthy. They experience no inconvenience from the heat, and often, when the mornings have been gratefully cool to a European, they wrap themselves in their warmest clothing.

"The climate is remarkably serene and even; its changes are neither violent, frequent, nor sudden. This circumstance, were it not for the constant heat, would render it remarkably healthy. The air is moist, and the agreeable changes of land and sea breezes are experienced during the greater part of the year. The refreshing land breeze sweeps down the vallies soon after sunset, but though grateful to the inhabitants on the shore, it extends

only a short distance over the ocean. The sea breeze sets in in the forenoon. These breezes are, however, from the small portion of land, which in comparison with the surrounding waters is exceedingly small, more feeble and transient than those which prevail on the shores of the continent in the same latitude.

"Strong currents of air, resembling whirlwinds, occasionally sweep across the islands, and produce considerable injury among the plantations and habitations of the people: tempests are sometimes heavy and destructive, but the islands are never visited with those fearful hurricanes or tornadoes that occur in the West Indies, or in the Indian and Chinese seas. In general, the winds are moderate and peculiarly refreshing.

"The east, with its variations from northeast to southeast, being the regular trade wind, is most prevalent, but is seldom unpleasantly violent. Winds from the north are often tempestuous, more so than from the south, yet, although during the season of variable winds, viz. from December to March, they are strong, and continue several days, they are not dangerous. The wind seldom prevails from the west, among the Society Islands, excepting in the months of December, January, and February. At this season, though the westerly winds are usually of short duration, they are often heavy and

boisterous. The sky is dark and lowering, rain frequently falls in torrents, and the weather is remarkably unsettled.

"Rain is much more frequent in the Society than in the Sandwich Islands, during the whole of the year; but, except in the rainy season, it is seldom heavy or lasting: gentle showers fall, during many of the months, almost every other day, though sometimes there are some weeks of dry weather. The rainy season occurs, when the sun is vertical, or directly over their heads, and generally continues from December to March. At this season the rains are heavy, and often continue for several weeks—the streams are swollen and muddy—the low lands overflowed—fences washed away—and, unless great care is taken, many plantations destroyed. The winds are also variable and tempestuous, the climate is more unhealthy, and sickness among the people greater than at any other period. Thunder and lightning are frequent on the islands, especially during the rainy season. The lightnings are vivid and awful, though not frequently injurious to the dwellings or fatal to the inhabitants. The thunder is sometimes loud and terrific, often more appalling than any I ever heard in any other part of the world. The awful effects of the loud and quick-succeeding thunders is probably much increased by the hilly

nature of the country, which greatly increases the deafening reports.

"Among the natural phenomena or wonders of the South Sea Islands, the tide is one of the most singular. The height to which the water rises, varies but a few inches during the whole year, and at no time is it elevated more than a foot or a foot and a half. The sea, however, often rises to an unusual height, but this appears to be the effect of a strong wind blowing for some time from one quarter, or the heavy swells of the sea, which flow from different directions, and prevail equally during the time of high and low water. But the most remarkable circumstance is, the uniformity of the time of high and low water. During the year, whatever be the age or situation of the moon, the water is lowest at six in the morning, and the same hour in the evening, and highest at noon or midnight. This is so well established, that the time of night is marked by the ebbing and flowing of the tide; and, in all the islands, the term for high water and for midnight is the same.

"Every writer on the South Sea Islands has been lavish in praise of its scenery. Malte Brun observes, 'A new cythera or island of pleasure, rises from the bosom of the enchanted wave. An amphitheatre of verdure rises to our view; tufted groves min-

gle their foliage with the brilliant enamel of the meadows; an eternal spring, combining with an eternal autumn, displays the opening blossom along with the ripened fruits.' When speaking of Tahiti he remarks, that it 'has merited the title of Queen of the Pacific Ocean.' The descriptions in Cook's Voyages are not exaggerated, and no scenery is adapted to produce a more powerful or delightful impression on the mind of those who traverse the wide ocean, in which they are situated, than the islands of the South Sea. The effect on my own mind, when approaching Tahiti for the first time, will not be easily obliterated.

"The sea had been calm, the morning fair, the sky was without a cloud, and the lightness of the breeze had afforded us leisure for gazing upon the varied, picturesque, and beautiful scenery of this most enchanting island. We had beheld successively, as we slowly sailed along its shore, all the diversity of hill and valley, broken or stupendous mountains and rocky precipices, clothed with every variety of verdure, from the moss of the jutting promontories on the shore, to the deep and rich foliage of the bread-fruit tree, the oriental luxuriance of the tropical pandanus, or the waving plumes of the lofty and graceful cocoa-nut grove. The scene was enlivened by the waterfall on the mountain's side, the cataract that chafed along its rocky bed in the re-

cesses of the ravine, or the stream that slowly wound its way through the fertile and cultivated valleys, and the whole was surrounded by the white crested waters of the Pacific, rolling their waves of foam in splendid majesty upon the coral reefs, or dashing in spray against its broken shore.

"Cataracts and waterfalls, though occasionally seen, are not so numerous on any part of the Tahitian coast, as in the northeastern shores of Hawaii. The mountains of Tahiti are less grand and stupendous than those of the northern group—but there is a greater richness of verdure and variety of landscape; the mountains are much broken in the interior, and deep and frequent ravines intersect their declivity, from the centre to the shore. As we advanced towards the anchorage, I had time to observe, not only the diversified scenery, but the general structure and form of the island. Tahiti, excepting the border of low alluvial land, by which it is nearly surrounded, is altogether mountainous, and highest in the centre. The mountains frequently diverge in short ranges from the interior towards the shore, though some rise like pyramids with pointed summits, and others present a conical or sugar-loaf form, while the outline of several is regular, and almost circular. Orohena, the central and loftiest mountain in Tahiti, is six or seven thousand feet above the sea. Its summit is gene-

rally enveloped in clouds; but when the sky is clear, its appearance is broken and picturesque.

"In the exterior, or border landscapes of Tahiti, and the other islands, there is a variety of objects, a happy combination of land and water, of precipices and plains, of trees often hanging their branches clothed with thick foliage, over the sea, and distant mountains shown in sublime outline and richest hues; and the whole, often blended in the harmony of nature, produces sensations of admiration and delight. The inland scenery is of a different character, but not less impressive. The landscapes are occasionally extensive, but more frequently circumscribed. There is, however, a startling boldness in the towering piles of basalt, often heaped in romantic confusion near the source or margin of some crystal stream, that flows in silence at their base, or dashes over the rocky fragments that arrest its progress: and there is the wildness of romance about the deep and lonely glens, around which the mountains rise like the steep sides of a natural amphitheatre, till the clouds seem supported by them—this arrests the attention of a beholder, and for a time suspends his faculties in mute astonishment. There is also so much that is new in the character and growth of trees and flowers, irregular, spontaneous, and luxuriant in the vegetation, which is sustained by a prolific soil, and matured

by the genial heat of a tropic clime, that is adapted to produce an indescribable effect. Often, when, either alone or attended by one or two companions, I have journied through some of the inland parts of the islands, such has been the effect of the scenery through which I have passed, and the unbroken stillness which has pervaded the whole, that imagination, unrestrained, might easily have induced the delusion, that we were walking on enchanted ground, or passing over fairy lands. It has at such seasons appeared as if we had been carried back to the primitive ages of the world, and beheld the face of the earth, as it was perhaps often exhibited, when the Creator's works were spread over it in all their endless variety, and all the vigour of exhaustless energy, and before population had extended, or the genius and enterprise of man had altered the aspect of its surface.

"The valleys of Tahiti present some of the richest inland scenery that can be imagined. Those in the southern parts are remarkable for their beauty, but none more so than those of Hautaua, Matavai, and Apaiano. Those portions of them, in which the first effects of civilization appear, are the most interesting; presenting the neat white plastered cottages in beautiful contrast with the picturesque appearance of the mountains, and the rich verdure of the plains.

"The outline of the mountains of Eimeo, and much of the low land, may, when the weather is clear, be distinctly seen from Tahiti.

"Moorea is the name most frequently given by the natives to the island of Eimeo, which is situated about twelve or fourteen miles west from Tahiti. In the varied forms its mountains exhibit, the verdure with which they are clothed, and the general romantic and beautiful character of its scenery, this island surpasses every other in the Georgian or Society groups. The reef of coral which, like a ring, surrounds it, is in some places one or two miles distant from the shore, in others united to the beach. Several small and verdant islands adorn the reef: one lies opposite the district of Afareaitu on the eastern side; and two others, a few miles south of Papetoai; the latter are covered with the elegantly growing aito-trees, and were a favourite retreat of Pomare the second, king of Tahiti. Eimeo is not only distinguished by its varied and beautiful natural scenery, but also by the excellence of its harbours, which are better than those in any of the other islands.

"On the northeastern side of Eimeo, between the mountain and the sea, is an extensive and beautiful lake, called the Tamai, on the border of which stands a village bearing the same name. The lake is stocked with fish, and is a place of resort for

flocks of wild ducks, which are sometimes taken in great numbers. The rivers of Eimeo, like those of the other islands, are but small, and are principally mountain streams, which originate in the high lands, roll down the rocky bottoms of the ravines, and wind their way through the valleys to the sea. The mountains are broken, and considerably elevated, but not so high as those of Tahiti, which are probably seven thousand feet above the level of the sea.

"The South Sea Islands are not more distinguished by the elevation of their mountains, the picturesque outline of their landscapes, and the richness of their verdure, than by the extent, variety, and beauty of those natural breakwaters of coral by which they are surrounded.

"The *soil* of the islands presents considerable variety. The sides of the mountains are frequently covered with a thin layer of light earth, but the summits of many of the inferior hills present a thick strata, or covering, of stiff red ochre. The ochre greatly resembles burnt clay, and in the island of Rurutu, and some others of the group, its colour is so strong as to enable the natives to form a bright red paint for staining or painting their doors, window-shutters, canoes, and, when mixed with lime, the walls of their houses. This kind of ochre is seldom found in the lofty mountains, but

generally covers the lower hills that rise between the interior mountains and the shore. It is not peculiar to any single island, and in some places it appears several feet in thickness. Besides the soil on the sides of the mountains and the bottom of the valleys, around each of the islands there are level borders of varied breadth, sometimes three or four miles wide. This, to the inhabitants, is the most valuable portion of land; here their gardens are enclosed, and hence their chief subsistence and greatest luxuries are derived. The soil here is very rich. It is remarkably prolific; the only manure ever used is decayed leaves, and these are employed more to loosen than enrich the soil. Near the base of the mountains, though stony, it is fertile; but nearer to the sea, where a considerable portion of sand is incorporated, it is less fruitful. In many places the sea has thrown up an embankment along the shore, considerably higher than the intervening space between the shore and the mountains; extensive swamps are thus formed. Though the air arising from these marshy places must be highly prejudicial to health, they are generally prized by the natives, and, though not drained, enclosed for the culture of the different kinds of sugarcane which constitute so great a portion of the food of the people, when the bread-fruit is out of season. The soil of the South Sea Islands is not only rich,

but extensive, and capable, if cultivated, of supporting a population nearly ten times as large as that which it now sustains."

"Oh, father," said little Lilly, "what a lovely place this must be to live in—how I should love to be there."

"True, my dear; the climate is fine, the scenery is delightful, and the soil productive of such things as children are very fond of. But when you listen a little longer, I think you will change your opinion. There is no spot on earth like our own dear country, and here we are surrounded by the richest of all privileges. We have liberty and plenty—and we have the Christian religion. Do you think you would like to live where there is no church, no Sunday-schools, no blessings such as you now enjoy?"

"But, dear father, are there no churches and Sunday-schools there?"

"Yes, there are now; but there were none at the time when the islands were discovered, and no deliciousness of climate or beauty of scenery can make up for the loss of religious privileges. But let us go on."

CHAPTER IV.

Productions of the Islands—Trees—Particular account of the Bread-fruit and Cocoa-nut trees.

"The warmth of a tropical climate, and a moist atmosphere, operating on the fruitful soil, combine to render vegetation in the South Sea Islands rapid and luxuriant. Many of the inferior hills, and the sides of the loftiest mountains, are clothed with forests of stately trees. Among these, the most valuable is the apape, a tree rearing its straight and branchless trunk, two or three feet in diameter, forty or fifty feet, and spreading above a light crown of pale green leaves. The wood, which is harder than the pine, and of a beautiful pink or salmon colour, is easily worked and durable.

"Next to these there is a numerous class that grow on the sides of the hills, and connect the forests of the mountains with the woods of the valley or the plain. The principal of these is the aito, or toa; the shape of this tree is remarkably light and elegant, and its appearance is superior to that of the most graceful of the firs. The wood when first cut has a deep red, but on exposure to the air it assumes a dark chestnut or black colour. It is exceedingly hard, and more durable than any other in the islands: by foreigners it is often called

most valuable of these is the auti, or the Chinese paper-mulberry. The greater part of the cloth worn in the islands is made with the bark of this plant, which is cultivated as willow twigs are cultivated with us, excepting that, instead of a low and wet, a rich and dry soil is selected. The bark of the bread-fruit is also used for the purpose of cloth.

"The vegetable productions, from which the inhabitants derive a great part of their subsistence, are numerous, varied, and valuable: among these, the first that demands notice is the bread-fruit tree, being in greater abundance, and in more general use, than any other. The tree is large and shady; the bark is light-coloured and rough; the trunk is sometimes two or three feet in diameter, and rises from twelve to twenty feet without a branch. The shape of the tree is remarkably beautiful, the leaves are broad, and formed somewhat like those of the fig-tree, frequently twelve or eighteen inches long, and rather thick, of a dark green colour, with a surface glossy as that of the richest evergreen.

"The fruit is generally circular or oval, and is, on an average, six inches in diameter; it is covered with a roughish rind, which is marked with small square-shaped divisions, having each a small elevation in the centre, and is at first of a light pea-green colour; afterwards it changes to brown, and

when fully ripe assumes a rich yellow tinge. It is attached to the small branches of the tree by a short, thick stock, and hangs either singly, or in clusters of two or three together. The pulp is soft; in the centre there is a hard kind of core extending from the stalk to the crown, around which a few imperfect seeds are formed.

"There is nothing very pleasing in the blossom; but a stately tree, clothed with dark shining leaves, and loaded with many hundreds of large light green or yellowish coloured fruit, is one of the most splendid and beautiful objects to be met with among the rich and diversified scenery of a Tahitian landscape. Two or three of these trees are often seen growing around a rustic cottage, and shading it with their interwoven and prolific branches. The tree is propagated by shoots from the root, it bears in about five years, and will probably continue bearing fifty or sixty.

"The bread-fruit is never eaten raw, except by pigs; the natives, however, have several methods of dressing it. When travelling on a journey, they often roast it in the flame or embers of a wood-fire; and, peeling off the rind, eat the fruit: this mode of dressing is called *tunu pa*, crust or shell roasting. Sometimes, when thus dressed, it is immersed in a stream of water, and, when completely soaked, forms a soft, sweet, spongy pulp, or sort

of paste; of which the natives are exceedingly fond.

"The general and best way of dressing the bread-fruit, is by baking it in an oven of heated stones. The rind is scraped off, each fruit is cut into three or four pieces, and the core carefully taken out; heated stones are then spread over the bottom of the hole forming the oven, and covered with leaves, upon which the pieces of bread-fruit are placed; a layer of green leaves is strewn over the fruit, and other heated stones are laid on the top; the whole is then covered with earth and leaves, several inches in depth. In this state the oven remains half an hour, or longer, when the earth and leaves are removed, and the pieces of bread-fruit taken out; the outsides are in general nicely browned, and the inner part presents a white or yellowish, pulpy substance, in appearance slightly resembling the crumb of a small wheat loaf. Its colour and size are, however, the only resemblance it has to bread. It has but little taste, and that is frequently sweet; it is somewhat mealy, but not so much so as several other vegetables, and probably less so than the potato, to which in flavour it is also inferior. It is, as a vegetable, good, but it is a very indifferent substitute for bread.

"To the natives of the South Sea Islands it is the principal article of diet, and may indeed be

called their staff of life. They are exceedingly fond of it, and it is evidently adapted to their constitutions, and highly nutritive, as a very perceptible improvement is often manifest in the appearance of many of the people, a few weeks after the bread-fruit season has commenced.

"During the bread-fruit season, the inhabitants of a district sometimes join, to prepare a quantity of *opio*. This is generally baked in a prodigious oven. A pit, twenty or thirty feet in circumference, is dug out; the bottom is filled with stones, logs of firewood are piled upon them, and the whole is covered with large stones. When thoroughly heated, the stones are removed to the sides; many hundred ripe bread-fruit are then thrown in, just as they have been gathered from the trees, and are piled up in the centre of the pit; a few leaves are spread upon them, the remaining hot stones built up like an arch over the heap, and the whole is covered a foot or eighteen inches thick, with leaves and earth. In this state it remains a day or two; a hole is then dug on one side, and the parties to whom it belongs take out what they want, till the whole is consumed. Bread-fruit baked in this manner, will keep good several weeks after the oven is opened.

"The tree on which the bread-fruit grows, besides producing two, and in some cases three crops

in a year, of so excellent an article of food, furnishes a valuable gum, which comes out from the bark when pierced, in a thick fluid, which is hardened by exposure to the sun, and is serviceable in rendering water-tight the seams of their canoes. The bark of the young branches is used in making several varieties of native cloth. The trunk of the tree also furnishes one of the most valuable kinds of timber which the natives possess, it being used in building their canoes and houses, and in the manufacture of several articles of furniture. It is of a rich yellow colour, and assumes, from the effects of the air, the appearance of mahogany; it is not tough, but durable when not exposed to the weather.

"Next to the bread-fruit, the cocoa-nut is the most serviceable. The tree on which it grows is one of the most useful and ornamental in the islands; imparting to the landscape, in which it forms a conspicuous object, all the richness and elegance of tropical verdure.

"The stem is perfectly round, three or four feet in diameter at the root, very gradually tapering to the top, where it is probably not more than eighteen inches round. It is one single stem from the root to the crown, composed apparently of a vast number of small, hollow reeds, united by a kind of resinous pith, and enclosed in a rough, brittle, and

exceedingly hard bark. The stem is without branch or leaf, excepting at the top, where a beautiful crown or tuft of long green leaves appears like a graceful plume waving in the breeze, or nodding over the spreading wood, or the humble shrubbery. The nut begins to grow in a few months after it is planted; in about five or six years, the stem is seven or eight feet high, and the tree begins to bear. It continues to grow and bear fifty or sixty years, or perhaps longer, as there are many groves of trees, apparently in their highest perfection, which were planted by Pomare nearly forty years ago. While the plants are young, they require fencing, in order to protect them from the pigs; but after the crown has reached a few feet above the ground, the plants require no further care.

"The bread-fruit, the plantain, and almost every other tree furnishing any valuable fruit, arrives at perfection only in the most fertile soil; but the cocoa-nut, although it will grow in the rich bottoms of the valleys, and by the side of the streams that flow through them, yet flourishes equally on the barren sea-beach, amid fragments of coral and sand, where its roots are washed by every rising tide; and on the sun-burnt sides of the mountains, where the soil is shallow and remote from the streams so favourable to vegetation.

"The trunk of the tree is used for a variety of

purposes: the best spears were made with cocoa-nut wood; wall plates, rafters, and pillars for the larger houses, were often of the same material; the instruments for splitting bread-fruit, the rollers for the canoes, and also the most durable fences, were made with its trunk. It is also a valuable kind of fuel, and makes excellent charcoal.

"The timber is not the only valuable article the cocoa-nut tree furnishes to the people. The leaves, called *niau*, are composed of strong stalks twelve or fifteen feet long. A number of long, narrow, pointed little leaves are ranged alternately on opposite sides. These are often plaited, when the whole leaf is called *paua*, and forms an excellent skreen for the sides of their houses, or covering for their floors. Several kinds of baskets are also made with the leaves, one of which, called *arairi*, is neat, convenient, and durable. They were also plaited for bonnets or shades for the foreheads and eyes, and were worn by both sexes.

"The fruit, however, is the most valuable part of this serviceable, hardy and beautiful plant. The flowers are small and white, insignificant when compared with the size of the tree or the fruit. They are ranged along the sides of a tough, branching stalk, surrounded by a sheath, which the natives call *aroe*, and are fixed to the trunk of the tree, immediately above the bottom of the leaf.

Fruit in every stage, from the first formation after the falling of the blossom, to the hard, dry, ripe, and full-grown nut, that has almost begun to go into seed, may be seen at one time on the same tree, and frequently fruit in several distinct stages on the same bunch, attached to the trunk of the same stalk.

"The tree is slow in growth, and the fruit does not, probably, come to perfection in much less than twelve months after the blossoms have fallen. A bunch will sometimes contain twenty or thirty nuts, and there are, perhaps, six or seven bunches on the tree at a time. Each nut is surrounded by a tough, fibrous husk, in some parts two inches thick; and when it has reached its full size, it contains, enclosed in a soft white shell, a pint or a pint and a half of the juice usually called cocoa-nut milk.

"There is at this time no pulp whatever in the inside. In this stage of its growth the nut is called *oua*, and the liquid is preferred to that found in the nut in any other state. It is perfectly clear, and in taste combines a degree of acidity and sweetness, which renders it equal to the best lemonade. No accurate idea of the consistence and taste of the juice of the cocoa-nut can be formed from that found in the nuts brought to our country. These are old and dry, and the fluid comparatively rancid or spoiled; in this state they are never used

by the natives, except for the purpose of planting or extracting oil. The shell of the young cocoa-nut is used medicinally.

"In a few weeks after the nut has reached its full size, a soft white pulp, remarkably delicate and sweet, resembling the white of a slightly boiled egg, is formed around the inside of the shell. In this state it is eaten by the chiefs as an article of luxury, and used in preparing many of what may be called the made-dishes of Tahitian banquets. After remaining a month or six weeks longer, the pulp on the inside becomes much firmer, and rather more than half an inch in thickness. The juice assumes a whitish colour, and a sharper taste. It is now called *omotto*, and is not so much used. If allowed to hang two or three months longer on the tree, the outside skin becomes yellow and brown, the shell hardens, the kernel increases to an inch or an inch and a quarter in thickness, and the liquid is reduced to less than half a pint. It is now called *opaa*, and, after hanging some months on the tree, falls to the ground. The hard nut is sometimes broken in two, and broiled, or eaten as taken from the tree, but is generally used in making oil.

If the cocoa-nut be kept long after it is fully ripe, a white, sweet, spongy substance is formed in the inside, originating at the inner end of the germ which is enclosed in the kernel, immediately oppo-

site one of the three apertures or eyes, in the sharpest end of the shell, which is opposite to that where the stalk is united to the husk. This sponge ultimately absorbs the water, and fills the hollow, dissolving the hard kernel, and combining it with its own substance, so that the shell, instead of containing a kernel and milk, encloses only a soft spongy substance. While this truly wonderful process is going on within the nut, a single bud or shoot, of a white colour but hard texture, forces its way through one of the holes in the shell, pierces the tough husk, and after rising some inches, begins to unfold its pale green leaves to the light and the air; at this time, also, two thick white fibres, originating in the same point, push away the stoppers or covering from the other two holes in the shell, pierce the husk in an opposite direction, and finally penetrate the ground. If allowed to remain, the shell, which no knife would cut, and which a saw would scarcely penetrate, is burst by an expansive power, generated within itself; the husk and the shell gradually decay, and, forming a light manure, facilitate the growth of the young plant, which gradually strikes its roots deeper, elevates its stalk, and expands its leaves, until it becomes a lofty, fruitful, and graceful tree.

"There are many varieties of the cocoa-nut tree, in some of which the fruit is rather small and sweet.

For each variety the natives have a distinct name, as well as for the same nut in its different stages of perfection.

"The cocoa-nut trees are remarkably high, sometimes sixty or seventy feet, with only a tuft of leaves, and a number of bunches of fruit on the top: yet the natives gather the fruit with comparative ease. A little boy strips off a piece of bark from a *purau* branch, and fastens it round his feet, leaving a space of four or five inches between them, and then clasping the tree, he vaults up its trunk with greater agility and ease than a European could ascend a ladder to an equal elevation. When they gather a bunch at a time, they lower them down by a rope; but when they pluck the fruit singly, they cast them on the ground. In throwing down the nuts, they give them a whirling motion, that they may fall on the point, and not on the side, whereby they would be likely to burst.

"In addition to these advantages, the shells of the large old cocoa-nuts are used as water-bottles, the largest of which will hold a quart; they are of a black colour, often highly polished, and, with care, last a number of years. All the cups and drinking vessels of the natives are made with cocoa-nut shells, usually of the omoto, which is of a yellow colour.

"It is impossible to contemplate either the bread-fruit or cocoa-nut tree, in their gigantic and spon-

taneous growth, their majestic appearance, the value and abundance of their fruit, and the varied purposes to which they are subservient, without admiring the wisdom and benevolence of the Creator, and his distinguishing kindness towards the inhabitants of these interesting islands."

"I think I know something else that cocoa-nuts are good for," said little Lilly; "the last cake brother John brought me was a cocoa-nut cake, and it was very good." "Yes, my dear," said Mr. F——, "but the reason it tasted good to you, was the *sugar*, not the cocoa-nut; delicious as the nut is where it grows, it always loses its flavour when brought to this country, and the kernel, instead of being wholesome and nutritious, is very indigestible, and not remarkably pleasant. I remember, too, when L—— was made sick, by eating too much of a very rich cocoa-nut pudding. God seems to have so ordered it in his providence, that the only really healthy fruits are those which he has made appropriate to the several climates where they grow. Our apples, and peaches, and pears, are the fruits with which he has seen fit to bless us, and not even the pine-apple or the orange are more delicious than our own peaches and pears; so that God is good to us in giving us these; and if he has not given us *bread-fruit* trees, he has given us *wheat* to make bread of; and if he has not given

us the fruits of tropical climes, he has given us quite an equivalent; so that we may well say 'his mercies are over all his works—he openeth his hand, and filleth all things living with plenteousness;'—'bless the Lord, O my soul.' And now, my dear children, let us commend ourselves to God, and thank him for all his goodness."

CHAPTER V.

Productions of the Islands, continued—Yams—Sweet Potatoes—Arrow-roots—other vegetables.

"LAST night," said Mr. Fairchild, "I read to you about the trees of these islands, and especially the bread-fruit and the cocoa-nut. I intend to read to you to-night about some other articles of food, all of which show the bounty of God; and that there is no place on earth which does not share his blessings."

"The YAM is a most valuable root, and grows remarkably well in the South Sea Islands. Several kinds flourish in the mountains. The shape of the root is generally long and round, and the substance rather fibrous, but remarkably mealy and sweet. The kind most in use is generally of a dark brown

colour, with a roughish skin; it is called by the natives *oburu*.

"The yam is cultivated with much care, though to no very great extent, on account of the labour and attention required. It is one of the best flavoured and most nutritive roots which the islands produce. The natives usually bake them; they are, however, equally good when boiled; and, as they may be preserved longer out of the ground than any other, they are the most valuable sea-stock to be procured; and it is to be regretted that they are not more generally cultivated.

"The *umara*, or sweet potato, is grown by the natives as an article of food. The richest ground is chosen for its culture; and the earth is raised in mounds nine or ten feet in diameter, and about three feet high. The roots are large, and covered with a thin smooth skin. In size, shape, and structure, they resemble several kinds of the Irish potato. It is very sweet, seldom mealy, and sometimes quite soft, but altogether less palatable than the taro or the yam. It is dressed by the natives in their stone ovens, and is only used when the bread-fruit is scarce."

"Well, that is strange to me," said Lilly, "Mrs. H—— sent us a yam the other day, from the West Indies, and I am sure, that I had rather eat one sweet potato than have twenty yams."

"I am inclined to think," said Mr. Fairchild, "that the yam of the South Sea Islands must differ somewhat from that of the West Indies, for the West India yam is to me also very unpalatable; I think also that the sweet potato must be inferior to ours, for those which we get from the southern states are generally very mealy and delicate. But we have here very little opportunity of judging of the vegetables of countries so far off. Let us see what Mr. Ellis says about other things:

"The natives are acquainted with rice; but, although both the soil and climate would probably favour its growth, it has not yet been added to the food of Tahiti. We have not been very anxious to introduce it, as the quantity of water required for its culture, would, we have supposed, induce in such a climate a state of atmosphere by no means conducive to health.

"The *pia*, or arrow-root, is abundant. It is sometimes cultivated; but in most of the islands it grows spontaneously on the high sandy banks near the sea, or on the sides of the lower mountains, and appears to thrive in a light soil and dry situation. Though evidently of a superior quality, and capable of being procured in any quantity, it requires some labour to render it fit for food, and on this account it was not extensively used by the natives, but formed rather a variety in their dishes at

public feastings, than an article of general consumption.

"The growth of the arrow-root resembles that of the potato. Although growing spontaneously, it is occasionally cultivated in the native gardens, by which means finer roots are procured. The stalk, bearing the flower, rises in a single shaft, resembling a reed, or arrow, three or four feet high, crowned with a tuft of light pea-green flowers. These are succeeded by a bunch of green berries, resembling the berries of the potato. To the shape and size of the reed or shaft bearing the flower, the *arrow*-root is probably indebted for its name.

"When the leaves from the stalk dry or decay, the roots are dug up and washed; after which the rind is scraped off with a shell. The root is then grated, and the pulp pressed through a sieve made with the wiry fibrous matting of the cocoa-nut husk. This is designed to remove the fibres and other woody matter which the root may contain. The pulp, or powder, is received in a large trough of water, placed beneath the sieve. Here, after having been repeatedly stirred, it is allowed to sink to the bottom, and the water is poured off. Fresh water is applied and removed, until it flows from the pulp, tasteless and colourless; the arrow-root is then taken out, dried in the sun, and is fit for use.

"Simple as this process is, it requires considerable care to dry it properly. When partially dry, the natives were formerly accustomed to knead or roll it up in circular masses, containing six or seven pounds each, and in this state expose it to the sun till sufficiently dry to be preserved for use. By this process they prepared much that has been exported from the islands, which may account for its inferior colour, as the whole mass was seldom sufficiently dry to prevent its turning mouldy, and assuming a brown or unfavourable colour.

"They had no means of boiling it, but were accustomed to put a quantity of the arrow-root powder with the milk from the kernel of the cocoa-nut into a large wooden tray, or dish; and, having mixed them well together, to throw in a number of red-hot stones, which being moved about by thin white sticks, heated the whole mass nearly to boiling, and occasioned it to assume a thick, broken, jellied appearance. In this state it is served up in baskets of cocoa-nut leaves, and is a very rich sweet kind of food, usually forming a part of every public entertainment.

"Arrow-root has recently been prepared in large quantities, as an article of exportation; but although it is equal to that brought from the West Indies, it has not been so well cleaned, dried, or packed, and has consequently appeared very inferior when it

has been brought into the market. There is reason, however, to believe, that when the natives shall have acquired better methods of preparing their arrow-root, it may become a valuable article of commerce."

"Is it this," said Lilly, "that I had to eat so much of when I was sick?"

"Yes, my dear; but the arrow-root which we get comes principally from the East and West Indies, and we do not generally use it as an article of food, unless we are sick. It would be too expensive for us to eat it as an ordinary article of food—neither do I think we would like it, as any thing which we are accustomed to take when we are sick, does not usually taste good when we get better."

"No, father, I can't bear raspberry sweetmeats," said Lilly, "for mother gave me a bitter pill in a a teaspoon full of it, and it has never tasted good since."

"This kind of prejudice, my dear, is very foolish, and often makes us very unhappy. But let us see what is said on a more agreeable subject."

"More rich and sweet to the taste, though far less serviceable as an article of food, is the *maia*, plantain and banana. These are also generally cultivated in the native gardens. They are a rich, nutritive fruit. There are not, perhaps, fewer than thirty varieties cultivated by the natives, besides

nearly twenty kinds, very large and serviceable, that grow wild in the mountains. The *orea*, or maiden plantain, with the other varieties, comes to the highest perfection in the South Sea Islands, and is a delicious fruit. The stalk, or tree, on which these fruits grow, is seldom above eight or twelve feet high; the leaves are fine broad specimens of the luxuriance of tropical vegetation, and the fruit is about nine inches long, and in shape somewhat like a cucumber. Sixty or seventy single fruit are occasionally attached to one stalk. Each plantain stem, or tree, produces only one bunch of fruit; and when the fruit is ripe, it is cut down, and its place supplied by the suckers that rise around the root whence it originally sprung.

"The fruit is not often allowed to ripen on the trees, but it is generally cut down as soon as it has reached its full size, and while yet green; the bunch is then hung up in the native houses to ripen, and is eaten as the fruit turns yellow. The plantain is a fruit that is always acceptable, and resembles in flavour a soft, sweet, but not juicy pear; it is very good in milk, also in puddings and pies, and, when fermented, makes excellent vinegar.

"The *vi*, or Brazilian plum, is an abundant and excellent fruit, of an oval or oblong shape, and bright yellow colour. In form and taste it somewhat resembles a magnum-bonum plum, but it is

larger, and, instead of a stone, has a hard and spiked core, containing a number of seeds. The tree on which it grows is one of the largest found in the islands, the trunk being frequently four or five feet in diameter. The fruit hangs in bunches, and is often so plentiful, that the ground underneath the trees is covered with ripe fruit, while the satisfied, and almost surfeited pigs, lie sleeping round its roots.

"The *ahia*, or jamboo, is perhaps the most juicy of the fruits of the Society Islands. It resembles, in shape, a small oblong apple, is of a bright beautiful red colour, and has a white, juicy, but rather insipid pulp. Though grateful in a warm climate like Tahiti, its flavour is by no means very good. It bears but one crop in the year, and does not continue in season longer than two or three months.

"In certain seasons of the year, if the bread-fruit be scarce, the natives supply the deficiency thus occasioned with the fruit of the ma-pe or rata, a native chestnut. Like other chestnut-trees, the mape is of stately growth and splendid foliage. It is occasionally seen in the high grounds, but flourishes only in the rich bottoms of the valleys, and seldom appears in greater perfection than on the margin of a stream. From the top of a mountain I have often been able to mark the course of a river

by the winding and almost unbroken line of chestnuts, that have towered in majesty above the trees of humbler growth. The ma-pe is branching, but the trunk, which is the most singular part of it, usually rises ten or twelve feet without a branch, after which the arms are large and spreading.

"Most of the native fruits are delicious; and their number has been greatly increased by the addition of many of the most valuable tropical fruits. Vines, oranges, shaddocks, limes, and other plants, were introduced by captains Cook, Bligh, and Vancouver. It is stated, that as soon as the young grapes were formed, the natives plucked and ate them, but were so displeased at their acidity, that they tore up the plant. Vines were also taken by the missionaries, but nearly destroyed by the natives in their wars. In 1824 a number of plants were brought from the Sandwich Islands; which were thriving according to late accounts. Citrons, tamarinds, pine-apples, guavas, Cape mulberries and figs, custard apples and coffee plants, have at different times been introduced, and successfully cultivated by the missionaries. Many foreign vegetables have been tried, yet few of them thrive. The growth of corn has been more than once attempted without success. Pumpkins, melons, water-melons, cucumbers, cabbages, and French beans, flourish better than any other foreign vegetables.

"To a European or an American, a garden is a valuable acquisition in this part of the world; and, next to our dwellings, says Mr. Ellis, we regarded it as an important part of our domestic establishment.

"The comfort connected with a garden, and the means of support derived therefrom, were not our only inducements to its culture; we were desirous to increase the vegetable productions of the island, and anxious also that our establishments should become models for the natives in the formation of their own, and in this we were not disappointed. A neat little garden was afterwards considered by numbers as a necessary appendage to their habitation. The natives display a taste for the beautiful, in their fondness of flowers. Many were often woven into graceful wreaths or garlands, and worn on their brows. They were delighted when the sunflower was added to their number. Pomare and his queen passed by my garden when the first ever grown in the islands was in flower, and came in to admire its size and brilliancy. Soon after their return, I received a note from the king, asking for a flower for the queen, and also one for her sister; I sent them each a small one; and the next time they appeared in public, the large sunflowers were fixed as ornaments in their hair.

"To the list of the vegetables, fruits, and roots of the Society Islands already given, others might

probably be added, but these are sufficient to show the abundance, diversity, nutritiveness, delicacy, and richness of the provision spontaneously furnished to gratify the palate, and supply the necessities of their inhabitants. Here man seemed to live only for enjoyment, and appeared to have been placed in circumstances where every desire was satisfied, and where it might be imagined that even the apprehension of want was a thing unknown. Amid the unrestrained enjoyment of a bounty so diversified and profuse, it is hardly possible to suppose that the divine Author of all should neither be recognized nor acknowledged; or, that his very mercies should foster insensibility, and alienate the hearts of the participants in his bounty. Such, however, was the melancholy fact. Although

——————————— "the soil untill'd
Pour'd forth spontaneous and abundant harvests,
The forests cast their fruits, in husks or rind,
Yielding sweet kernels or delicious pulp,
Smooth oil, cool milk, and unfermented wine,
In rich and exquisite variety;
On these the indolent inhabitants
Fed without care or forethought."

CHAPTER VI.

Animals and reptiles of the Islands.—Birds and fishes.

"Mr. Ellis tells us," said Mr. F——, "that the animals of the South Sea Islands are very inferior and very limited in their kinds; that hogs, dogs, rats, and lizards, are the only quadrupeds or four-footed animals found there originally. When captain Cook visited the islands, there was a very singular kind of hog. It was small, had long legs, long nose, curly or woolly hair, and short straight standing ears. Mr. Ellis says that an animal of this kind is occasionally seen in Tahiti, even to this day, but that it is very rare. It was said of these hogs, that they did not love the mire, but Mr. E—— observes, that if such were the cleanly habits of the swine in the early times of Tahiti, they have very much degenerated at the present, as he has seen them in the midst of a mire, apparently as much at home as any hog could be in any part of the world."

"But, father," said John, "how could there be such a difference?"

"The reason is, my son, not that the original stock has degenerated, but that a new race of this animal has been introduced. The present breed of hogs in the islands is a mixture of the Spanish

and English, similar to those in our own country, and were carried there by those who discovered the islands." Mr. Ellis observes:—"The swine now reared are large, and often well fed; they are never confined in sties, but range about in search of food. Those that feed in the heads of the valleys live chiefly upon fruit and roots, while those kept about the houses of the natives, are fed occasionally with bread-fruit or cocoa-nuts. Unless well fed, they are very destructive to the fences and the native gardens, and bite through a stick, one or two inches in diameter, with very little effort: sometimes the natives break their teeth, or put a kind of yoke upon them; which, in some of the islands of the Pacific, is rather a singular one. A circular piece, as large as a quarter of a dollar, is cut out of each ear, and when the wound has healed, a single stick, eighteen inches or two feet long, is passed through the apertures. This wooden bar lies horizontally across the upper part of the pig's head, and, coming in contact with the upright sticks of a fence, arrests his progress, even when he has succeeded in forcing his head through. The flesh of the pig, though in general soft, rich, and sweet, is not so fine as our pork, neither has it the peculiarly agreeable taste by which ours is distinguished."

"What makes this difference, father," asked little Lilly.

"The flavour of the flesh of animals, my dear, depends very much on the food which they eat. In our country, the hogs before they are killed, are kept up for some time, and fed with Indian corn, which has a tendency to make the flesh firm and hard. But in the South Sea Islands they have no corn, and the taste is probably caused by their feeding so much on cocoa-nuts and sweet fruit; our pork here would be very different, if we fed our hogs upon nothing but apples, and pears, and peaches, and if we sometimes gave them pies and cakes. However, says Mr. Ellis, for the kind, the native pork is very good; but having little meat besides, we soon became tired of it. Although capable, when all the bones are taken out, of being preserved by salt, the natives never, till lately, thought of sitting down to less than a hog baked whole. Several of the chiefs, however, now only dress so much as is necessary for the immediate use of their families, and salt the remainder.

"Next to the flesh of swine, that of the dog was formerly prized by the Tahitians as an article of food. Nevertheless, dogs do not appear to have been reared for food, so generally as among the Sandwich Islanders; here they were fed rather as an article of luxury, and principally eaten by

the chiefs. They were usually of a small or middling size, and appear a kind of terrier breed, but were by no means ferocious; and, excepting their shape and habits, they have few of the characteristics of the dog; this probably arises from their different food. The hog and the dog were the only quadrupeds whose flesh was eaten by the Tahitians. Rats were occasionally eaten uncooked by the Friendly Islanders; but, although numerous, they do not appear to have been used for that purpose here. Cats are now domesticated in most of the houses, and appear great favourites with the people.

"To these, horses, asses, horned cattle, goats, and sheep, have been added, and, excepting the latter, appear to thrive exceedingly well. Rabbits have been several times taken to the islands, and either turned loose, or fed in pens; but the climate or food does not seem to have been suitable, and they seldom lived long."

"You probably have thought, my dear children, that to eat the flesh of a dog was dreadful, and so it would be to us. Mr. Ellis does not say that he ever tried it, but captain Cook and his company did; this is what he says:

"We all agreed, that a South Sea dog was little inferior to an English lamb," which he ascribes to its being kept up and fed wholly on vegetables. Broiling and baking are the only two modes of

modes of applying fire to their cookery. Captain Wallis observes that having no vessel in which water could be subjected to the action of fire, they had no more idea that it could be made *hot*, than that it could be made *solid;* and he mentions that one of the attendants of the queen, having observed the surgeon fill the teapot from an urn, turned the cock himself, and received the water in his hand; and that as soon as he felt himself scalded, he roared out and began to dance about the cabin with the most extravagant and ridiculous expressions of pain and astonishment; his companions unable to conceive what was the matter, staring at him in amaze, and not without some mixture of terror.

"One was a fine fat dog, and the way in which it was prepared and baked was as follows. Tupei, the high priest, undertook to perform the double office of butcher and cook. He first killed him by holding his hands close over his mouth and nose for the space of a quarter of an hour. A hole was then made in the ground about a foot deep, in which a fire was kindled, and some small stones placed in layers, alternately with the wood, to be heated. The dog was then singed, scraped with a shell, and the hair taken off as clean is if he had been scalded in hot water. He was then cut up with the same instrument, and his entrails carefully washed. When the hole was sufficiently heated,

the fire was taken out, and some of the stones, being placed at the bottom, were covered with green leaves. The dog, with the entrails, was then placed upon the leaves, and other leaves being laid upon them, the whole was covered with the rest of the hot stones, and the mouth of the hole close stopped with mould. In somewhat less than four hours it was again opened, and the dog taken out excellently baked, and the party all agreed that he made a very good dish. These dogs, it seems, are bred to be eaten, and live wholly on bread-fruit, cocoa-nuts, yams, and other vegetables of the like kind.

"As eating is one of the most important concerns of life here as well as elsewhere, captain Cook's description of a meal made by one of the chiefs of the island, cannot be considered as uninteresting, and is here given in his own words.

"He sits down under the shade of the next tree, or on the shady side of his house, and a large quantity of leaves, either of the bread-fruit or bananas, are neatly spread before him upon the ground as a table cloth; a basket is then set by him that contains his provision, which, if fish or flesh, is ready dressed, and wrapped up in leaves, and two cocoa-nut shells, one full of salt water, and one of fresh. His attendants, which are not few, seat themselves around him, and when all is ready, he begins by washing his hands and his mouth tho-

roughly with the fresh water, and this he repeats almost continually throughout the whole meal. He then takes part of his provision out of the basket, which generally consists of a small fish or two, two or three bread-fruits, fourteen or fifteen ripe bananas, or six or seven apples. He first takes half a bread fruit, peels off the rind, and takes out the core with his nails; of this he puts as much into his mouth as it can hold, and while he chews it, takes the fish out of the leaves, and breaks one of them into the salt water, placing the other, and what remains of the bread-fruit, upon the leaves that have been spread before him. When this is done, he takes up a small piece of the fish that has been broken into the salt water, with all the fingers of one hand, and sucks it into his mouth, so as to get with it as much of the salt water as possible. In the same manner he takes the rest by different morsels, and between each, at least very frequently, takes a small sup of the salt water, either out of the cocoa-nut shell, or the palm of his hand. In the mean time one of his attendants has prepared a young cocoa-nut, by peeling off the outer rind with his teeth, an operation which, to a European, appears very surprising; but it depends so much upon sleight, that many of us were able to do it before we left the island, and some that could scarcely crack a filbert. The master, when he chooses to

drink, takes the cocoa-nut thus prepared, and boring a hole through the shell with his fingers, or breaking it with a stone, he sucks out the liquor. When he has eaten his bread-fruit and fish, he begins with his plantains, one of which makes but a mouthful, though it be as big as a dumpling; if instead of plantains he has apples, he never tastes them till they have been pared: to do this a shell is picked up from the ground, where they are always in plenty, and tossed to him by an attendant. He immediately begins to cut or scrape off the rind, but so awkwardly, that great part of the fruit is wasted. If, instead of fish he has flesh, he must have some substitute for a knife to divide it; and for this purpose, a piece of bamboo is tossed to him, of which he makes the necessary implement by splitting it with his nail. While all this has been doing, some of his attendants have been employed in beating bread-fruit with a stone pestle upon a block of wood; by being beaten in this manner, and sprinkled from time to time with water, it is reduced to the consistence of a soft paste, and is then put into a vessel somewhat like a butcher's tray, and either made up alone, or mixed with banana or *mahie*, according to the taste of the master, by pouring water upon it by degrees and squeezing it often through the hand. Under this operation it acquires the consistence of a thick

custard, and a large cocoa-nut shell full of it being set before him, he sips it as we should do a jelly if we had no spoon to take it from the glass. The meal is then finished by again washing his hands and his mouth. After which the cocoa-nut shells are cleaned, and every thing that is left is replaced in the basket."

Captain Cook adds, "the quantity of food which these people eat at a meal is prodigious. I have seen one man devour two or three fishes as big as a perch; three bread fruits, each bigger than two fists; fourteen or fifteen plantains or bananas, each of them six or seven inches long, and four or five round; and near a quart of the pounded bread-fruit which is as substantial as the thickest unbaked custard. This is so extraordinary that I scarcely expect to be believed; and I would not have related it upon my own single testimony, but Mr. Banks, Dr. Solander, and most of the other gentlemen have had ocular demonstration of its truth, and know that I mention them on the occasion."

"There is one circumstance," said Mr. F——, "which is very remarkable. There are no serpents in the islands; and the only venomous reptiles are a species of centipede and a small kind of scorpion."

"Father, what is a centipede?"

"A centipede is a reptile which has a great many feet. The word means a hundred-footed animal,

but I do not know that there ever were any with exactly an hundred feet; they are so called because they have so many more feet than other animals. Even these do not seem to do any harm. The natives are seldom stung by them, and though the bite of the scorpion is painful, it is never dangerous. In these islands also there are no beasts of prey, such as lions, panthers, tigers, wolves, &c., and there are no wild animals except occasionally wild boars, and dogs in the mountains, but these are never in any degree troublesome.

"But let us see what may be said about the birds of these islands.

"The feathered tribes of the South Sea Islands, like those of the northern Pacific, are not distinguished by brilliancy of plumage or melody of song. There are, however, several varieties, and some of them in amazing numbers. The most numerous class are the aquatic or sea birds. These skim the surface of the ocean, derive their subsistence from the sea or the inward lakes and streams, build their nests in the hollows of the craggy rocks, or haunt the lagoons or ponds, and streams, rearing their young, and reposing by the side of the inland waters, or among the tall grass and rushes that border the extensive lakes or marshy hollows. Among the former may be reckoned the stately albatross, called by the natives obutu; the tropic bird, called

otaha ; several kinds of petrels, called otatare, and others : these abound in all the islands, but appear to resort in greater multitudes to the unnumbered clefts in the rocky sides of the mountains of Bora-bora and Maurua, than to the more eastern islands. Among the lakes are several kinds of heron, that stand like sentinels on the broken rocks, watching for their prey, or march with solemn gravity along the margin of the stream: wild ducks resort to the lagoons and marshes.

"There are several kinds of birds of prey, and a number of the woodpecker tribe, with some small paroquets or small parrots, of rich and splendid plumage. In the inland parts of some of the islands, the turtledove, which is called uupa, and among the mountains pigeons, which, for the sound of their notes, the natives call uuairao, are found in considerable numbers. Among the singing birds, which are not numerous, the omaomao is the most conspicuous. It is about the size of the thrush, is of a yellow and brown specked colour, and in its note resembles the thrush more than any other bird.

"The most useful bird, however, is the common domestic fowl, called moa by the natives. These were found among the islands by their discoverers, and appear to have been there as long as the people. They are of the same kind as those reared by us; the bodies are smaller, and the legs longer, but this

may perhaps have arisen from their not being confined, and seldom fed by the people. Those that are tame usually live upon what they find in the garden, or the fragments of bread-fruit, &c., left after the native meal. During the day they seldom wander far from their owner's dwelling, and at night, either take shelter under the same roof, or roost on the boughs of the trees by which it is overshadowed. Eggs are often plentiful, and the flesh of the fowls, though inferior to that of those fed among us, is generally good. Besides the tame fowls, there are numbers wild in different parts of the island, which range the woods, feeding on fruits or insects; these are occasionally taken by the natives, but are inferior to those that are domesticated. Fowls are not much used by the inhabitants, but are now reared chiefly to supply the vessels that touch at the islands for refreshment.

"Fish are numerous in the seas that surround the islands; they abound on their coasts among the reefs, and in their extensive lagoons. The enormous whale, called by the people *tohora*, is often seen by the natives in their canoes, pursuing his gigantic pastime, raising his unwieldy bulk above the water, or spouting it in the air. The black-fish pass along their straits, and the porpoises often appear in shoals, or exhibit their gambols to the great amusement of the people, frequently throwing

their whole bodies several feet out of the water, curving their tails, and falling headlong into the sea. The natives call them *oua*, a word which also signifies to spring or jump. The swift, beautiful, and sportive dolphin, and the creature called the flyingfish, that pursues its way alternately through the water and the air, and seems the uniting link between the feathered and the finny tribes. The natives call it marara. The totera or hedge-hog fish is also found among their reefs.

"The islanders are usually expert fishermen, and fish is a principal means of support for those who reside near the shore. The albicore, bonito, ray, swordfish, and shark, the porpoise and the dolphin, are among the larger sea-fish that are eaten by them; in addition to which, they have an almost endless variety of rock-fish, which are remarkably sweet and good.

"In the rivers they find prawns and eels, and in their lakes, where their is an opening to the sea, multitudes of excellent fish are always found; among others is a salmon, which, at certain seasons of the year, is taken in great abundance. It exactly resembles the northern salmon in size, shape, and structure, but the flesh is much whiter than that of the salmon of Europe, or of those taken on the northern coasts of America; the taste is also the same, excepting that the Tahitian salmon is rather

drier than the other. In the sand they find muscles and cockles, and on the coral reefs a great variety of shell-fish ; among which, the principal are crabs, lobsters, welks, a large species of clam, and several varieties of sea-egg. Numbers of turtle are also found among the reefs and low sandy islands. The turtle was formerly considered sacred; a part of every one taken was offered to the gods, and the rest dressed with sacred fire, was eaten only by the king and chiefs ; and then, I think, either within the precincts of the temple, or in its immediate vicinity ; now they are eaten by whomsoever they are caught. Most of their fish is very good, and furnishes a dish of which we never tired.

"The rivers furnish few fresh-water fish; eels are the principal, and they are very fine. Eels being great favourites, are sometimes tamed, and fed until they attain an enormous size. These pets were kept in large holes, two or three feet deep, partially filled with water. On the sides of these pits, the eels formed or found an aperture in a horizontal direction, in which they generally remained, excepting when called by the person who fed them. I have been several times with a young chief, when he has sat down by the side of the hole, and, by giving a shrill sort of whistle, has brought out an enormous eel, which has moved about the surface of the water, and eaten with confidence out of its master's hand.

Connected with the fresh-water fish, a phenomenon is often observed, for which the natives are puzzled to account. In the hollows of the rocks, and in other places, to which they suppose the sea and the river never gain access, and where the water collected is entirely what falls from the clouds, small but regularly formed fish are sometimes found. The people have frequently expressed their surprise at finding them, and appeared to wonder how they ever came there. They call them *topataua*, literally, rain-drop, supposing they must have fallen from the clouds with the rain.

"The accounts the natives give of the introduction of the animals found on the islands by the first European visiters, are most of them as fabulous as those relating to their own origin. Some, indeed, say that pigs and dogs were brought from the west by the first inhabitants; but others refer their origin to man. One of their traditions, which seem very much like our Scripture account, states, that after Taaroa, one of their gods, had made the world and mankind, he created the quadrupeds of the earth, the fowls of the air, and the fishes of the sea; but one of their most indelicate accounts states, that in ancient times a man died, and after death his body was destroyed by worms, which ultimately grew into swine—and were the first known in the islands. We never observed among them any traces of the

Asiatic doctrine of the transmigration of souls; although they believed that hogs had souls, and that there was a distinct place, called Ofetuna, whither they supposed the souls of the pigs repaired after their death. This idea some carried so far as to suppose, that not only animals had souls, but to imagine that even flowers and plants were organized beings, also possessing souls. Another singular practice in referring to their pigs was, that of giving them some distinct, though often arbitrary name; so that each pig had his own proper name, by which he, as well as the several members of the family, was distinguished. This difference, however, prevailed—a man frequently changed his name, but the name of the pig, once received, was usually retained."

"Oh, father," said Henry, "how much we are obliged to you for these interesting accounts. How pleasantly it makes our evenings pass."

"Yes," said Mr. F——, "there is something always interesting in the circumstances which relate to far distant countries, and it gives me great pleasure, my dear children, to find you so ready to listen with attention. The knowledge of the works of God is always valuable, and by ascertaining how he blesses various countries with animals, and birds, and fishes, appropriate to their condition, we learn his wisdom and goodness; for his

mercy is over all his works, and he never leaves himself without a witness even in the most dark and idolatrous countries. And how dreadful is it, that men will not learn his goodness from his works, but that they must learn his justice from his punishments. Sin makes all the ignorance and all the unhappiness of earth. I can scarcely imagine a more delightful region than the islands of the Pacific might make if sin had not spoiled it all."

"But, father," said John, "won't they be better by and by?"

"Yes, my son. Blessed be God, the knowledge of the Lord shall cover the earth as the waters cover the sea; so says God."

"When will this be, father?" asked a little inquisitive voice.

"God, my dear, has not revealed the time, but soon, I hope. At all events, we are commanded to pray for it, and now in our evening devotion, let us not forget to pray for this great event, when, according to the hymn,

"Jesus shall reign where'er the sun
Does his successive courses run."

CHAPTER VII.

Inhabitants of the Islands.—Size.—Colour.—Appearance.—Capacity.—Hospitality.—Length of life.

THE next evening, when the family circle were gathered round the table, Mr. F—— took up the subject by observing, that they had hitherto been engaged in learning something about the country and its productions, climate, &c., but that now they were to commence a much more interesting part, inasmuch as they were to contemplate the character of the inhabitants—that delightful and proper as it is to read about the work of creation, it is more profitable to understand that greatest and most curious of all God's work, the creature man.—"In reading over what I intend to present to you to night," continued Mr. F—— "I have found a great deal of very interesting information about a race of beings very different in appearance and manners from ourselves."

"It is a very curious fact, I think, that the islands of the Pacific appear to be inhabited by two tribes of men, not only totally distinct from each other, but in many respects entirely opposite to each other. One of these tribes or classes, which writers have distinguished by the title of *Oceanic*

Negroes, appears to have been the most ancient. These have a dark skin, black, woolly hair, and are small of stature. The other tribe or class bears very great resemblance to the Indian tribes, particularly of South America. The Georgian and Society Islands are inhabited principally by those of the latter description, that is more resembling Indians, as you can see by looking at this picture of Pomare, the king of Tahiti, who was so friendly to the missionaries, and about whom we shall learn more by and by."

"The Tahitians are generally above the middle stature; but their limbs are less muscular and firm than those of the Sandwich Islanders, whom in many respects they resemble. They are, at the same time, more robust than the Marquesans, who are the most light and agile of the inhabitants of Eastern Polynesia. In size and bodily power they are inferior to the New Zealanders, and probably resemble in person the Friendly Islanders, as much as any others in the Pacific; exhibiting, however, neither the gravity of the latter, nor the vivacity of the Marquesans. Their limbs are well formed, and although, where corpulency prevails, there is a degree of sluggishness, they are generally active in their movements, graceful and stately in their gait, and perfectly unembarrassed in their address. Those who reside in the interior, or fre-

quently visit the mountainous parts of the islands, form an exception to this remark. The constant use of the naked feet in climbing the steep sides of the rocks, or the narrow defiles of the ravines, probably induces them to turn their toes inwards, which renders their gait exceedingly awkward.

"There is a considerable difference between the stature of the male and female sex here, as well as in other parts of the world, yet not so great as that which often prevails in Europe. The females, though generally more delicate in form and smaller in size than the men, are, taken altogether, stronger and larger than the females of our country, and sometimes remarkably tall and stout. A roundness and fulness of figure distinguishes the people in general, particularly the females.

"It is a singular fact, that the chiefs, and persons of hereditary rank and influence in the islands, are, almost without exception, as much superior to the peasantry or common people, in stateliness, dignified deportment, and physical strength, as they are in rank and circumstances; although they are not elected to their station on account of their personal endowments, but derive their rank and elevation from their ancestry. This is the case with most of the groups of the Pacific, but peculiarly so in Tahiti and the adjacent isles. The father of the late king was six feet four inches high; Pomare was six feet two. The present king of Raiatea is equally tall. Mahine, the king of Huahine, but for the effects of age, would appear little inferior. Their limbs are generally well formed, and the whole figure is proportioned to their height; which renders the difference between the rulers and their

subjects so striking, that Bougainville (a French navigator) and some others, have supposed they were a distinct race, the descendants of a superior people, who at a remote period had conquered the aborigines, and perpetuated their supremacy. It does not, however, appear necessary, in accounting for the fact, to resort to such a supposition; different treatment in infancy, superior and more regular diet, bathing, distinct habits of life, and the relation that often prevails between the physical character of parents and their children, are sufficient. Some individuals among the lower classes exhibit a stature equal to that of the chiefs; but this is of rare occurrence, and that circumstance alone does not facilitate the admission of its possessor to the higher ranks in society, though in the matrimonial alliances of their chiefs, they undoubtedly had respect to the physical superiority of their rulers.—Hence, in one of their songs, the following sentiments are inculcated:—'If black be the complexion of the mother, the son will sound the conch-shell; if vigorous and strong the mother, the son will be a governor.'

"The prevailing colour of the natives is an olive, a bronze, or a reddish brown—equally removed from the jet-black of the African and the Asiatic, the yellow of the Malay, and the red or copper-colour of the aboriginal American, frequently presenting

a kind of medium between the two latter colours. Considerable variety, nevertheless, prevails in the complexion of the population of the same island, and as great a diversity among the inhabitants of different islands. The natives of Maniaa, or Mangeea, one of the Harvey cluster, and some of the inhabitants of Rurutu, and the neighbourhood to the south of Tahiti, designated by Malte Brun, 'the Austral Islands,' and the majority of the reigning family in Raiatea, are not darker than the inhabitants of some parts of southern Europe.

"At the time of their birth, the complexion of Tahitian infants is but little if any darker than that of European children, and the skin only assumes the bronze or brown hue as they grow up under repeated or constant exposure to the sun. Those parts of the body that are most covered, even with their loose draperies of native cloth, are, through every period of life, much lighter coloured than those that are exposed; and, notwithstanding the dark tint with which the climate appears to dye their skin, the ruddy bloom of health and vigour, or the sudden blush, is often seen mantling the youthful countenance under the light brown tinge, which, like a thin veil, but partially conceals its glowing hue. The females who are much employed in beating cloth, making mats, or other occupations followed under shelter, are usually

fairer than the rest; while the fishermen, who are most exposed to the sun, are invariably the darkest portion of the population.

"Darkness of colour was generally considered an indication of strength; and fairness of complexion, the contrary. Hence, the men were not solicitous either to cover their persons, or avoid the sun's rays, from any apprehension of the effect it would produce on the skin. When they searched the field of battle for the bones of the slain, to use them in the manufacture of chisels, gimlets, or fish-hooks, they always selected those whose skins were dark, as they supposed their bones were strongest. When the natives look at a very dark man, they sometimes say, *Taata ra e, te ereere! ivi maitai tona:* 'The man, how dark! good bones are his.' A fair complexion was not an object of admiration or desire. They never considered the fairest European countenance seen among them, handsomer than their own; and sometimes, when a fine, tall, well-formed, and personable man has landed from a ship, they have remarked as he passed along, 'A fine man that, if he were but a native.' They formerly supposed the white colour of the European's skin to be the effect of illness, and hence beheld it with pity. This opinion probably originated from the effects of a disease with which they are occasionally afflicted—a kind of leprosy, which

turns the skin of the parts affected, white. This impression, however, is now altogether removed by the lengthened intercourse they have had with foreigners, and the residence of European families among them.

"The countenance of the Society Islander is open and prepossessing, though the features are bold, and frequently prominent. The forehead is sometimes low, but frequently high, and finely formed; the eyebrows are dark and well defined, occasionally arched, but more generally straight; the eyes seldom large, but bright and full, and of a jet-black colour; the cheek-bones not high; the nose either straight or aquiline, often accompanied with a fulness about the nostrils; it is seldom flat, notwithstanding it was formerly the practice of the mothers and nurses to press the nostrils of the female children, a flat and broad nose being by many regarded as more handsome than otherwise. The mouth in general is well formed, though the lips are sometimes large, yet never so much so as to resemble those of the African. The teeth are always entire, excepting in extreme old age, and, though rather large in some, are remarkably white, and seldom either discoloured or decayed. The ears are large, and the chin retreating or projecting, most generally inclining to the latter. The form of the face is either round or oval, and their

profile frequently bears a most striking resemblance to that of the European. Their hair is a shining black or dark brown colour; straight, but not lank and wiry like that of the American Indian, nor, excepting in a few solitary instances, woolly like the New Guinea or New Holland negroes. Frequently it is soft and curly, though seldom so fine as that of the civilized nations inhabiting the temperate zones.

"The mental capacity of the Society Islanders has been hitherto much more partially developed than their physical character. They are remarkably curious and inquisitive, and, compared with other Polynesian nations, may be said to possess considerable ingenuity, mechanical invention, and imitation.

"Though unacquainted with the compass, they have names for the cardinal points. The north they call Apatoa; the south, Apatoerau; the east, Te hitia o te ra, the rising of the sun; and the west, the Tooa o te ra, the falling or sinking of the sun.

"Their genealogies and chronological traditions do not appear to have been so correctly preserved as those of the Hawaiians, one or two of which I have, that appear, at least for nearly thirty generations, tolerably correct, though they go back one hundred generations. They were, however, as correct in

their methods of computing time as their northern neighbours, if not more so.

"That their mental powers are not inferior to those of the generality of mankind, has been more fully shown since the establishment of schools, and the introduction of letters. Not only have the children and young persons learned to read, write, cipher, and commit their lessons to memory with a facility and quickness not exceeded by individuals of the same age in any country, but the education of adults, and even persons advanced in years—which in any country, with every advantage, is so difficult an undertaking, that nothing but the use of the best means and untiring application ever accomplished it—has been effected here with comparative ease. Multitudes, who were upwards of thirty or forty years of age when they commenced with the alphabet, have, in the course of twelve months, learned to read distinctly in the New Testament, large portions, and even whole books of which, some of them have in a short period committed to memory.

"They acquired the first rules of arithmetic with equal facility, and have readily received the different kinds of instruction hitherto furnished, as fast as their teachers could prepare lessons in the native language. It is probable that not less than ten thousand persons have learned to read the

Scriptures, and that nearly an equal number are either capable of writing, or are under instruction. In the several stations and branch stations, many thousands are still receiving daily instruction in the first principles of human knowledge and divine truth.

"The following extract from the journal of a Tahitian, now a native missionary in the Sandwich group, is not only most interesting from the intelligence it conveys, but creditable to the writer's talents. It was published in the American Missionary Herald, and refers to the young princess of the Sandwich Islands, the only sister of the late and present king.

"'Nahienaena, in knowledge and words, is a woman of matured understanding. All the fathers and mothers of this land are ignorant and left-handed; they become children in the presence of Nahienaena, and she is their mother and teacher. Her own men, women, and children, those composing her household, (or domestic establishment,) listen to the good word of God from her lips. She also instructs Hoapiri and wife in good things. She teaches them night and day. She is constantly speaking to her steward, and to all her household. Very numerous are the words which she speaks, to encourage and to strengthen them in the good way.

"'The young princess has always been pleasant in conversation. Her words are good words. She takes pleasure in conversation, like a woman of mature years. She orders her speech with great wisdom and discretion, always making a just distinction between good and evil. She manifests much discernment in speaking to others the word of God, and the word of love. It was by the maliciousness of the people, old and young, that she was formerly led astray. She was then ignorant of the devices of the wicked. They have given her no rest; but have presented every argument before her that this world could present, to win her over to them.

"'Nahienaena desires now to make herself very low. She does not wish to be exalted by men. She desires to cast off entirely the rehearsing of names; for her rejoicing is not now in names and titles. This is what she desires, and longs to have rehearsed—'Jesus alone; let him be lifted up; let him be exalted; let all rejoice in him; let our hearts sing praise to him.' This is the language of her inmost soul.'"

"On a public occasion, in the island of Raiatea, during the year 1825, a number of the inhabitants were conversing on the wisdom of God; which, it was observed, though so long unperceived by them, was strikingly exhibited in every object they be-

held. In confirmation of this, a venerable and gray-headed man, who had formerly been a sorcerer, or priest of the evil spirit, stretched forth his hand, and, looking at the limbs of his body, said, 'Here the wisdom of God is displayed. I have *hinges* from my toes to my finger ends. This finger has its hinges, and bends at my desire—this arm, on its hinge, is extended at my will—by means of these hinges, my legs bear me where I wish; and my mouth, by its hinge, masticates my food. Does not all this display the wisdom of God?'

"The above will show, that the inhabitants of these distant isles, though shut out for ages from intercourse with every other part of the world, and deprived of every channel of knowledge, are, notwithstanding, by no means inferior in intellect or capacity to the more favoured inhabitants of other parts of the globe. These statements also warrant the anticipation, that they will attain an elevation equal to that of the most cultivated and enlarged intellect, whenever they shall secure the requisite advantages.

"They certainly appear to possess an aptness for learning, and a quickness in pursuit of it, which is highly encouraging, although in some degree counteracted by the volatile disposition and fugitive habits of their early life, under the influence of

which their mental character was formed; and a love of indolence, fostered by the warmth of the climate, and the fertility of the soil.

"The moral character of the South Sea Islanders, though more fully developed than their intellectual capacity, often presents the most striking contradictions. Their hospitality has, ever since their discovery, been proverbial, and cannot be exceeded. It is practised alike by all ranks, and is regulated only by the means of the individual by whom it is exercised. A poor man feels himself called upon, when a friend from a distance visits his dwelling, to provide an entertainment for him, though he should thereby expend every article of food he possessed; and he would generally divide his fish or his bread-fruit with any one, even a stranger, who should be in need, or who should ask him for it.

"I am willing to afford them every degree of credit for the exercise of this amiable disposition; yet, when it is considered that a guest is not entertained day after day at his friend's table, but that after one large collection of food has been presented, the visiter must provide for himself, while the host frequently takes but little further concern about him—we are induced to think, that the force of custom is as powerful in its influence on his mind, as that of hospitality. In connexion with this, it

should be recollected, that for every such entertainment, the individual expects to be reimbursed in kind, whenever he may visit the abode of his guest. Their ancient laws of government, also, imperiously required the poor industrious landholder, or farmer, to bring forth the produce of his garden or his field for the use of the chiefs.

"To withhold food from the king or chiefs, when they might enter a district, was considered a crime next to resisting the royal authority, or declaring war against the king; and this has in a great degree rendered the people so ready to provide an entertainment for those by whom they may be visited.

"Next to their hospitality, their cheerfulness and good nature strike a stranger. They are seldom melancholy or reserved, always willing to enter into conversation, and ready to be pleased, and to attempt to please their associates. They are, generally speaking, careful not to give offence to each other: but though, since the introduction of Christianity, families dwell together, and find an increasing interest in social intercourse, yet they do not realize that high satisfaction experienced by members of families more advanced in civilization. There are, however, few domestic broils; and were fifty natives taken promiscuously from any town or village, to be placed in a neighbourhood or house—where *they* would disagree once, fifty Europeans,

selected in the same way, and placed under similar circumstances, would quarrel perhaps twenty times. They do not appear to delight in provoking one another, but are far more accustomed to jesting, mirth, and humour, than irritating or reproachful language.

"The longevity of the islanders does not appear to have been, in former times, inferior to that of the inhabitants of more temperate climates. It is, however, exceedingly difficult to ascertain the age of individuals in a community destitute of all records; and although many persons are to be met with, whose wrinkled skin, decrepit form, silver hair, impaired sight, toothless jaws, and tremulous voice, afford every indication of extreme age; these alone would be fallacious data, as climate, food, and habits of life might have prematurely induced them. Our inferences are therefore drawn from facts connected with comparatively recent events in their history, the dates of which are well known. When the missionaries arrived in the Duff, there were natives on the island who could recollect the visit of Captain Wallis: he was there in 1767. There are, in both the Sandwich and Society Islands, individuals who can recollect captain Cook's visit, which is fifty years ago; there are also two now in the islands, that were taken away in the Bounty, forty years since; and these individuals do not look

more aged, nor even so far advanced in years, as others that may be seen. The opinion of those missionaries who have been longest in the islands is, that many reach the age of seventy years or upwards. There is, therefore, every reason to believe, that the period of human life, in the South Sea Islands, is not shorter than in other parts of the world, unless when it is rendered so by the inordinate use of ardent spirits, and the influence of diseases prevailing among the lower classes, from which they were originally exempt, and the ravages of which they are unable to palliate or remove.

"The mode of living, especially among the farmers, their simple diet, and the absence of all stimulants, their early hours of retiring to rest, and rising in the morning with or before the break of day, their freedom from irritating or distressing cares, and sedentary habits, which so often, in an artificial or civilized society, destroy health, appear favourable to the longevity of this portion of the inhabitants."

"I see here," said Mr. F——, "that Mr. Ellis states a fact in relation to the South Sea Islanders, which is true in every part of the world;—simple food,—abstaining from ardent spirits of all kinds—early going to bed, and early rising, and exercise, are inseparably connected with good health and long life. I want these things, my dear children,

to be early impressed upon your minds. If you would be happy and useful, never crave those luxuries which are only calculated to injure the tone of the stomach, never even taste ardent spirits—always make it a rule to go to bed early, and rise betimes, and be industrious. These are the things which conduce to health and prosperity. I have no doubt that Lilly can tell us an old proverb, which I remember hearing her read, and which, though very old, is too true to be lost sight of."

"Yes, dear father, I do remember it."

"Early to bed, and early to rise,
Makes one healthy, wealthy and wise."

"Perhaps," said Mr. F——, "I can tell you where you will find something still better."

"Oh, I know it, uncle," said L——, "it is in Proverbs—stop, I'll find it." L—— then read, Proverbs vi. chap. 6—11 verses. And we advise our young readers to turn to it and read it before they go on any farther.

CHAPTER VIII.

Manners and customs of the Tahitians, including personal degradation.—Irregular mode of life. —Cleanliness.—Dress.

On account of a necessary absence on business, it was more than a week before Mr. F—— was able to resume his evening readings, and it was not among the least of the pleasures of his return, that his children again were to spend their evenings in the instructive history of Tahiti.

"If there is any thing," said Mr. F——, "which in a temporal point of view, shows the immense advantage of Christianity, it is in the influence which the religion of our Lord exerts over the manners and customs of the people; we are now going to contemplate the manners and customs of an idolatrous and, consequently, wicked people; and the very first thing we notice is the wretched and degraded condition of the female sex. When I read to you what Mr. Ellis says on this subject, your hearts ought to be raised in gratitude to God, that in this Christian country of ours it is so totally different. What a contrast between our own pleasant fireside this evening with your mother and all our family around us, to the scenes which I shall now present."

"The habits of the South Sea Islanders," says

Mr. Ellis, " were in many respects interesting and commendable; yet in these, as in their moral character and dispositions, they often presented the most strange contradictions. Patriotism and public spirit were often strongly manifested. In their universal passion for public amusements they appear a social people, yet their domestic habits were unsocial and cheerless. This is probably to be attributed to the distinctions established by their superstition.

" The father and the mother, with their children, never, as one social happy band, surrounded the domestic hearth, or, assembling under the grateful shade of the verdant grove, partook together, as a family, of the bounties of Providence. The delightful emotions experienced on such occasions, were unknown to them, as well as all that we are accustomed to distinguish by the endearing appellation of domestic happiness. The laws of their cruel gods required, not only that the wife should not eat those kinds of food of which the husband partook, but that she should not eat in the same place, or prepare her food at the same fire. This restriction applied not only to the wife, with regard to her husband, but to all the individuals of the female sex, from their birth to their death. In sickness or pain, or whatever other circumstances, the mother, the wife, the sister, or the daughter,

might be brought into, it was all the same. The men, especially those who occasionally attended on the services of idol worship in the temple, were considered sacred; while the female sex was considered common: the men were allowed to eat the flesh of the pig, and of fowls, and a variety of fish, cocoa-nuts, and plantains, and whatever was presented as an offering to the gods: these the females, on pain of death, were forbidden to touch; as it was supposed, they would pollute them. The fires at which the men's food was cooked, were also sacred, and were forbidden to be used by the females. The baskets in which their provision was kept, and the house in which the men ate, were also sacred, and prohibited to the females under the same cruel penalty. Hence the inferior food, both for wives, daughters, &c., was cooked at separate fires, deposited in distinct baskets, and eaten in lonely solitude by the females, in little huts erected for the purpose.

"Dear father," said Lilly, "is that the case everywhere, except in Christian countries."

"Not exactly to the same extent, my dear, but in no country except where Christianity prevails are the females considered at all as on an equality with the males. It is the religion of the gospel, which has made them what they are in Christian countries, and they ought to be thankful for it."

"Perhaps, uncle," said Louisa, "this is the reason why females are so much engaged in missionary and other societies." "Yes, those who rightly view what religion has done for them, and who are actuated by the love of God, are anxious that the souls of others should be benefited, and this is the true charity of the gospel, for 'he that loves God will love his brother also.'

"But let us consider some of the other manners and customs of this heathen people."

"Their domestic habits were not only unsocial, but irregular, alike in their periods for refreshment and sleep, and their seasons of labour or amusement.

"The natives of the South Sea Islands had no regular times for eating, but arranged their meals, in a great measure, according to their avocations, or the supply of their provision. They usually eat some time in the forenoon; but their principal meal is taken towards the evening. Their food being lighter, and of a less stimulating kind, than that of Europeans, is usually consumed by them in much larger quantities at a time. They do not appear ever to have been very temperate in their diet, excepting from necessity, and many seem to have made the gratification of their appetite the means of shortening their existence.

"They had no stated periods for labour or rest.

The morning they regard as the best part of the day: they rise early, generally with, and frequently before, day-break, though it is often late before they retire to rest, especially when the mild light of the moon illuminates their cool and pleasant evening hours. Much of their time, however, is passed in sleep, and unless urgent engagements forbid, all classes without hesitation resign themselves to slumber during the sultry hours of the middle of the day. A strong, healthy man feels it no disgrace to lie stretched on his mat from morning till evening, scarcely rising, except to eat, unless some amusement, or other call, urgently require it."

"There is only one thing which I find in the history of the people," said Mr. F——, "which seems to be any thing like a counterbalance to this irregularity in their manner of living. It is their personal cleanliness; and here they are worthy of imitation. Mr. Ellis observes:

"Although irregular, the people are cleanly; but to the influence of climate, the habit of frequent bathing, so prevalent among the South Sea Islanders, is probably to be attributed. This wholesome custom is followed alike by all classes, without regard to sex or age. The infant immediately after its birth is with its mother taken to the sea; and the last effort often made by the aged and decrepit,

is to crawl or totter to the water, and enjoy its refreshing influence. Their loose, light mode of dressing, and the abundance of cool, clear, and secluded streams meandering through almost every valley in the islands, probably favour the frequency of the practice, and its grateful effects render it one of their greatest luxuries.

"Contrary to the practice of those who are accustomed to resort to the sea-side for the purpose of bathing in salt-water, the natives of these islands, without exception, prefer, on every account, to bathe in the mountain streams. It is a principal remedy in many of their diseases; yet doubtless it often aggravates what they design to alleviate. It is, however, a practice of great benefit: for this, as well as every other purpose, they prefer the fresh water; and even those whose business lead them to frequent the sea for fishing, although they may have plunged beneath the wave fifty times in the day, yet invariably repair to the nearest stream to bathe, before they return to their houses. They say the sea-water produces an irritation which is peculiarly unpleasant. Children not more than three or four years of age, are often seen playing in groups along the margin of the sea, without the least apprehension of danger, and they as frequently resort for amusement to the rivers. It is probable that the people in general bathe less now

than they were accustomed to do formerly, yet there are none, perhaps, who omit bathing once, and many who visit the river twice, in the course of the day. The universality and frequency of this custom is highly conducive to health, and produces a degree of personal cleanliness seldom met with among an uncivilized race.

"Although some of their practices are offensive to every feeling of delicacy and propriety, yet they are certainly a remarkably cleanly people. This regards not only their repeated ablutions, but their care to remove every thing unsightly from their persons. No hair was allowed on their limbs; formerly it was plucked out by the roots, or shaved with a shell or a shark's tooth; and those who do not wear the European dress, are still very particular in removing the hair from their legs and arms. This is usually done with a knife, the razors they have among them being reserved for removing the beard.

"The grown people formerly wore their hair in a variety of forms; the heads of their children they always shaved with a shark's tooth. This operation was frequently repeated during their younger years. The females generally cut their hair short, but the men wore theirs in every diversity of form —sometimes half the head almost shaved, the hair being cut short, and the other half covered with

long hair—sometimes the crown cut, and the edges left the original length. Frequently it was plaited in a broad kind of tail behind, or wound up in a knot on the crown of the head, or in two smaller ones above each ear. Since the introduction of Christianity it has been worn remarkably neat: the men's hair is usually short, the females the same, excepting in the front, though some wear it long, curled in front, and bound up on the crown.

"Nothing at first sight produces a stronger impression on the most careless observer, in the difference between the inhabitants of an island where paganism prevails, and those of one where Christianity has been introduced, than the appearance of their hair. I have often seen one who was an idolater, or who had but recently embraced Christianity, and whose hair was uncut and his beard unshaven, standing in a group of Christians, and I have been struck with the contrast.

"Sometimes the men plucked the beard out by the roots, shaved it off with a shark's tooth, or removed it with the edges of two shells, acting like the blades of a pair of scissors, by cutting against each other; while others allowed the beard to grow, sometimes twisting and braiding it together. These fashions, however, have all disappeared, and the beard is generally at least shaved once a week, and by the chiefs more frequently.

These cut their whiskers rather singularly sometimes, and leave a narrow strip of their beard on the upper lip, resembling mustachios: the greater part, however, remove the beard altogether, which must often be no easy task. There are no barbers by profession, yet every man is not his own barber, but contrives to shave his neighbour, and is in return shaved by him. Some of the most ludicrous scenes ever exhibited in the islands occur while they are thus employed. Only a few of the chiefs are so far advanced in civilization as to use soap; the farmers cannot understand how it can help to remove the beard, they therefore dispense with it altogether. When the edge of the razor or knife is adjusted, the person to undergo the operation, in order to be quite stationary, lies flat on his back on the ground, sometimes in his house, at other times under the shade of a tree, and his friend kneels down over him, and commences his labour. When he has finished, he lays himself down, and the man who is shaved gets up, and performs the same office for his friend. Sometimes the razor becomes rather dull, and something more than a little additional strength is necessary. A whetstone is then applied to the edge; but if this be not at hand, the man gets up half shaved, and both go together to the nearest grindstone; and I have beheld that the transition from the grindstone to the chin is some-

times direct, without any intermediate application to the edge of the razor. The hone and the strap, however, have been introduced, and ere long will probably supersede the use of the grindstone, and also of the whetstone."

"Now," said Mr. F——, "it is natural that we should look for something about their dress, and here we have it."

"The islanders appear to have paid at all times great attention, not only to cleanliness, but to personal ornaments. On public occasions, their appearance was in a high degree imposing. At their dances, and other places of amusement or festivity, they wore a profusion of ornament, and on ordinary occasions, with the exception of the aged and lame, devoted much time to the improvement of their appearance. The hair of the females, which was neatly dressed, and sometimes appeared in short loose curls, was an object of great attention; the eyebrows were also reduced, or shaped according to their ideas of beauty. The hair was ornamented with elegant native flowers, sometimes exhibited in great profusion and variety, at others with only one or two single jessamine blossoms, or a small wreath interwoven with their black and shining ringlets. They displayed great taste in the use of flowers, and the adorning of their hair. Frequently I have seen them with beautiful wreaths

of yellow flowers, worn like fragrant necklaces on their bosoms, and garlands of the same around their brows, or small bunches of the scarlet flowers fastened in their hair. Though totally unacquainted with what we are accustomed to call artificial flowers, yet the brilliant and varied sweet smelling plants, that grew among their mountains or their valleys, did not suffice to gratify their wishes; they were therefore accustomed to manufacture a kind of artificial flowers, by extracting the stems and inner leaves of the most fragrant plants and flowers, and fastening them with fine native thread, to the wiry stalk of the cocoa-nut leaf, which they soaked with scented oil, and wore in each ear, or fixed in the native bonnet, made with the rich yellow cocoa-nut leaf. The men, though unaccustomed to adorn their hair with flowers, were careful of preserving and dressing it. They generally wore it long, and often fastened in a graceful braid on the crown, or on each side of the head, and spent not a small portion of their time in washing and perfuming it with scented oil, combing and adjusting it. When it was short, they sometimes dressed it with the gum of the bread-fruit tree, which gave it a shining appearance, and fixed it as straight as if it had been stiffened with rosin. The open air was the general dressing-place of both sexes; and a group of females might often be seen sitting under the shade

of a clump of wide-spreading trees, or in the cool mountain-stream, employing themselves for hours together in arranging the curls of the hair, weaving the wreaths of flowers, and filling the air with their perfumes. Their comb was a rude invention of their own, formed by fixing together thin strips of the bamboo-cane. So important was the arrangement and adorning of the hair formerly considered, that there was a god of hair-dressers or combers, called To-toro-potaa, whose aid was invoked at the toilet. Their mirror was one supplied by nature, and consisted in the clear water of the stream, contained in a cocoa-nut shell.

"The attention of the people to personal decoration rendered looking-glasses valuable articles of trade in their early intercourse with foreigners; and although the habit has very much declined, and their taste with regard to ornament, &c., is materially changed, looking-glasses are still, with many, desirable articles. Those, however, who have furnished them, have often made a mistake in sending, on account of their cheapness, an inferior kind, which, in consequence of a defect in the glass, exhibits the face in a distorted and ludicrous shape. Nothing will more offend a Tahitian than to ask him to look in one of these glasses. They call them *hio maamaa*, foolish glasses, and, instead of

purchasing them, would sometimes hardly be induced to accept them as presents.

"Since the introduction of Christianity, the use of flowers in the hair, and fragrant oil, has been in a great degree discontinued—partly from the connexion of those ornaments with the evil practices to which they were formerly addicted, and partly from the introduction of European caps and bonnets, the latter being now universally worn."

CHAPTER IX.

Occupations of the inhabitants, including agriculture and implements—Fishing and instruments.

"We shall be glad now," said Mr. Fairchild, "to learn how the people of these islands occupy their time and obtain their living.—One fact is very certain, that they are not what we would call an industrious people. Mr. Ellis says:

"Like the half civilized inhabitants of most tropical countries, they are strongly inclined to indolence, which is probably increased, not only by the warmth of the climate, but by the abundance in which the fruits of the earth are spontaneously produced, and the facility with which the means of subsistence may be procured. For an uncivilized people, however, though there were no established

trades, or regular divisions of labour, they may be considered as tolerably industrious, and their occupations, though few, considerably varied. The principal were agriculture, fishing, building, cloth-making, and cooking. Agriculture among them was but in its infancy; their implements were few and simple. The chief, and almost only implement used, was a stick sharpened at the point, and used in loosening and turning up the earth. Formerly they hardened the end with which they penetrated the soil by charring it in the fire. An implement of this kind is still their greatest favourite. No ploughs or harrows have yet been introduced, for the want of oxen or horses. They are not very fond of spades, hoes, &c. The spade, they say, takes up too much earth at once, and, besides the stooping required, is a heavier load than they like to lift repeatedly. The tool most frequently employed, is a long stick with a narrow sharp piece of iron, like a broad chisel at the end; and, as much of the ground is stony, in such places it is found very convenient. The rudeness of the tool increases the labour of the person using it, while this singular position must render it exceedingly fatiguing. No use is made of the foot in thrusting the spade into the soil, but the person digging assumes a crouching attitude, pierces the ground, and breaks up the earth by the strength of

the hands and arms. The making and repairing fences also occupies much of the time of those engaged in the cultivation of the soil.

"The peculiar situation of the islanders, leads them to seek a great part of their subsistence from the ocean that surrounds them. Many are fishermen by profession.

"Their methods of fishing are numerous, some of them rude, others remarkably ingenious. In the shallow parts of their lakes they erect enclosures of stones for taking a number of small and middling-sized fish. This enclosure they call a fish fence.

"A round space, nine or twelve feet in diameter, is enclosed with a stone wall, built up from the bottom of the lake, to the edge of the water. An opening, four or six inches deep, and a foot or two wide, is left in the upper part of the wall. These are so numerous through the whole extent of the shallow parts of the lake, that it seems scarcely possible for a fish to escape. These enclosures are valuable; fish are usually found in them every morning, which furnish a means of subsistence to the proprietors, who have no other trouble than simply to take them out with a hand-net. They are also excellent places, in which fish may be kept securely till wanted for use. Each enclosure has its distinct owner, whose right to the fish en-

closed is always respected. Most of the fish from the lake are taken this way. The net and the spear are occasionally employed, but here the line is rarely used.

"They have a singular mode of taking a remarkably timid fish, which is called needle, on account of its long, sharp head. The fishermen build a number of rafts, each raft is about fifteen or twenty feet long, and six or eight wide. At one edge a kind of fence is raised four or five feet, by fixing the poles horizontally, one above the other, and fastening them to upright sticks, placed at short distances along the raft. Twenty or thirty of these rafts are often employed at the same time. The men on the raft go out at a distance from each other, enclosing a large space of water, having the raised part or frame on the outside. They gradually approach each other till the rafts join, and form a connected circle in some shallow part of the lake. One or two persons then go in a small canoe towards the centre of the enclosed space, with long white sticks, which they strike in the water with a great noise, and by this means drive the fish towards the rafts. On approaching these, the fish dart out of the water, and in attempting to spring over the raft, strike against the raised fence on the outer side, and fall on the surface of the horizontal part, when they are gathered

into baskets, or canoes, on the outside. In this manner, great numbers of these and other kinds of fish, that are accustomed to spring out of the water when alarmed or pursued, are taken with ease.

"Among the reefs, and near the shore, many fish are seized by preparing an intoxicating mixture from some native plants. When the water is affected with these preparations, the fish come from their retreats in great numbers, float on the surface, and are easily caught.

"Fishing nets were various; all were remarkably well made, and carefully preserved. Their light casting-nets were used with great dexterity, generally, as they walked along the beach. When a shoal of small fish appeared, they would throw the net with the right hand, and enclose sometimes the greater part of them. The nets used in taking herrings, were exceedingly large.

"Next to the net, the spear was most frequently used. When using this, they generally waded into the sea as high as the waist, and, standing near an opening between the rocks of coral, or near the shore, and watching the passage of the fish, darted the spear, sometimes with one hand, but more frequently with both, and often struck them with great precision.

"I have often, when passing across the bay, stopped to gaze on a group of fishermen standing

on a coral reef, or rock, amidst the roar of the billows and the dashing surf and foam, that broke in magnificent splendour around them. With unwavering glance, they have stood, with a little basket in one hand, and a pointed spear in the other, striking with unerring aim such fish as the violence of the wave might force within their reach.

"They use the hook and line both in the smooth water within the reef, and in the open sea; and in different modes display great skill. In this department they seldom have any bait, excepting a small kind of black fresh-water fish. Their hooks usually answer the double purpose of hook and bait. Their lines are made of tough flax, twisted by the hand.

"In no part of the world, perhaps, are the inhabitants better fishermen; and, considering their former entire destitution of iron, their variety of fishing apparatus is astonishing. Their hooks were of every form and size, and made of wood, shell, or bone, frequently human bone. This was considered the most offensive use to which the bones of an enemy could be applied: and one of the most sanguinary modern wars in Tahiti originated in a declaration made by a fisherman of one party, that he had a hook made with the bone of a rival chief who had been slain in a former war.

"The hooks made with wood were curious; some were exceedingly small, not more than two

or three inches in length, but remarkably strong; others were large. The wooden hooks were never barbed, but simply pointed, usually curved inwards at the point, but sometimes standing out very wide, occasionally armed at the point with a piece of bone. The best were hooks ingeniously made with the small roots of the iron wood. Some hooks thus prepared are not much thicker than a quill, and perhaps three or four inches in length. Those used in taking sharks are formidable looking weapons; I have seen some a foot or fifteen inches long, and not less than an inch in diameter. They are such frightful things that no fish, less voracious than a shark, would approach them. In some, the marks of the shark's teeth are numerous and deep, and indicate the effect with which they have been used. I do not think the Tahitians take as many sharks as the Sandwich Islanders do: they, however, seldom spare them when they come in their way; and though sharks are not eaten now, the natives formerly feasted on them with great delight.

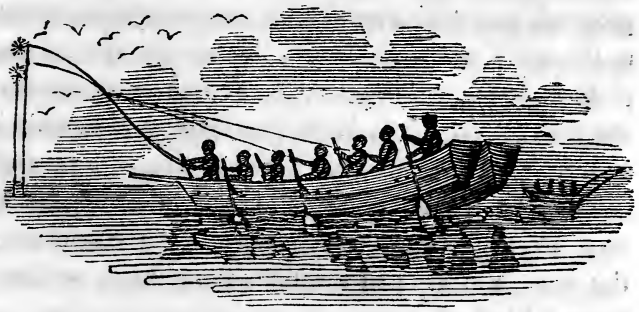
"The shell, or shell and bone hooks, were curious and useful, and always answered the purpose of hook and bait; the small ones are made almost circular, and bent so as to resemble a worm; the shank of the hook is made with a piece of the mother-of-pearl shell, five or six inches long, and

three quarters of an inch wide, carefully cut, and finely polished, so as to resemble the body of a fish. The barb is fastened by a firm bandage of finely twisted flax; and is usually an inch and a half in length, and is of shell or bone. To the lower part of this, the end of the line is securely fastened, and being braided along the inner side of the shell, is fastened to the upper end. Great care is taken in the manufacture of these pearl-shell hooks, and they are considered much better than any made in Europe.

"The line is fastened to the hook in a curious manner, and, when taken to sea, is attached to a strong bamboo-cane, about twelve or fifteen feet long; light single canoes are preferred when they wish to catch dolphins, bonitos, or albicores, very large fish. Two or three persons usually proceed to sea, and when they perceive a shoal of these fish, those who fish sit in the stern of the canoe, and hold the rod at such an elevation as to allow the hook to touch the edge of the water, but not to sink. When the fish approach it, the rowers row briskly, and the light bark moves rapidly along, while the fisherman keeps the hook near the surface of the water. The deception of the hook is increased by a number of hairs or bristles being attached to the end of the shell, so as to resemble the tail of a flying-fish. During the season, two

men will sometimes take twenty or thirty large fish in this way in the course of the forenoon.

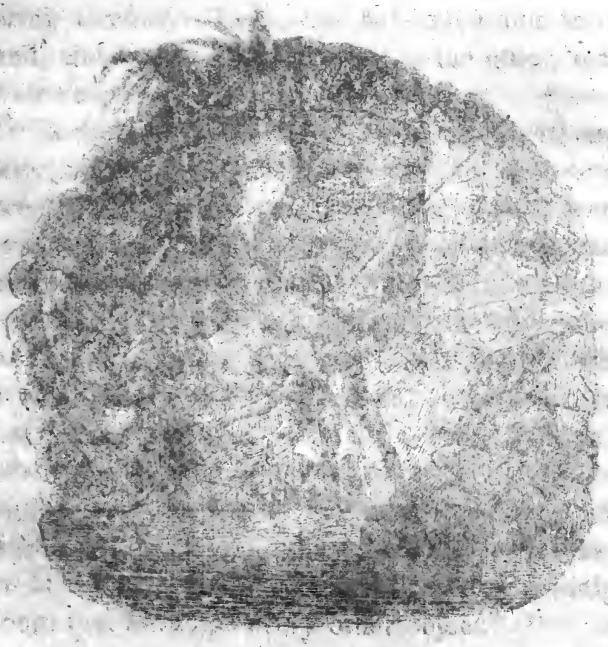
"The most ingenious method, however, of taking these large fish is by means of what is termed a *tira*, or mast. A pair of ordinary sized canoes is usually selected for this purpose, and the lighter and swifter, the more suitable are they esteemed. Between the fore part of the canoes, a broad, deep, oblong kind of basket is constructed, this is to contain the fish which may be taken, and thus secure them, without impeding the operations of the fishermen or rowers. To the fore part of the canoes a long curved pole is fastened, branching in opposite directions at the outer end; the foot of this



rests in a kind of socket, fixed between the two canoes. From each of the projecting branches, lines with pearl-shell hooks are suspended, so ar ranged as to be kept near the surface of the water.

To that part of the pole which is divided into two branches, strong ropes are attached; these extend to the stern of the canoe, where they are held by persons watching the seizure of the hook. The mast projects a considerable distance beyond the stem of the canoe, and bunches of feathers are fastened to its extremities. This is done to resemble the sea birds which follow the course of the small fish, and often pounce down and divide the prey which the large ones pursue. As it is supposed that the large fish follow the course of the birds, as much as that of the fishes, when the fishermen perceive the birds they proceed to the place, and usually find the fish. The rocking of the waves occasions the canoe to rise and sink as they proceed, and this produces a corresponding motion in the hook suspended from the mast; and so complete is the deception, that if the fish once perceives the pearl-shell hook, it seldom fails to dart after it; and if it misses the first time, is almost sure to be caught the second. As soon as the fish is fast, the men in the canoe, by drawing the cord, hoist up the mast and drag in the fish, suspended as it were from a kind of crane.

"These, and a variety of other methods of fishing, are pursued by daylight; but many fish are taken by night: sometimes the fishery is carried on by moonlight, occasionally in the dark, but fishing



by torchlight is the most picturesque. The torches are bunches of dried reeds firmly bound together. Sometimes they pursue their nightly sport on the reef, and hunt the hedge-hog fish. Large parties often go out to the reef; and it is a beautiful sight to behold a long line of rocks illuminated by the flaring torches. These the fishermen hold in one hand, and stand with the spear in the other, ready to strike as soon as the fish appears.

"In the rivers they also fish by torchlight, especially for eels; and though the circumstances are varied, the impression is not inferior. Few scenes present a more striking and singular effect than a band of natives walking along the shallow parts of the rocky sides of a river, elevating a torch with one hand, and a spear with the other; while the glare of their torches is thrown upon the overhanging boughs, and reflected from the agitated surface of the stream. Their own bronze-coloured and lightly clothed forms, partially illuminated, standing like figures in relief; while the whole scene appears in bright contrast with the dark and almost midnight gloom that envelops every other object."

CHAPTER X.

Boat building and house building of the Tahitians.

"THE canoes of the Society Islanders are various, both in size and shape, and are double or single. Those belonging to the principal chiefs, and the public district canoes, were fifty, sixty, or nearly seventy feet long, and each about two feet wide, and three or four feet deep; the sterns remarkably high, sometimes fifteen or eighteen feet above the water, and frequently ornamented with rudely carved hollow cylinders, square pieces, or grotesque figures called *tiis*. The rank or dignity of a chief was supposed, in some degree, to be indicated by the size of his canoe, the carving and ornaments with which it was embellished, and the number of its rowers.

"Next in size to these was the pahi, or war canoe. I never saw but one of these: the stern was low, and covered, so as to afford a shelter from the stones and darts of the assailants; the bottom was round, the upper part of the sides narrower and perpendicular; a rude imitation of the human head, or some other grotesque figure, was carved on the stern of each canoe. The stem, often elevated and curved like the neck of a swan, terminated in the carved figure of a bird's head, and the whole was more solid and compact than the other vessels. In some

of their canoes, and in the pahi among the rest, a rude sort of grating, made with the light but tough wood of the bread-fruit tree, covered the hull of the vessels, the intervening space between them, and

projected a foot or eighteen inches over the outer edges. On this the rowers usually sat; and here the mariners, who attended to the sails, took their stations, and found it much more convenient and secure than standing on the narrow edges of the canoes, or the curved and circular beams that held them together. There was also a kind of platform in the front, or generally near the centre, on which the fighting men were stationed: these canoes were sometimes sixty feet long, between three and four feet deep, and with their platforms in front or in the centre, were capable of holding fifty fighting men. The vaati, or sacred canoe,

was always strong and large, more highly ornamented with carving and feathers than any of the others. Small houses were erected in each, and the image of the god, sometimes in the shape of a large bird, at other times resembling a hollow cylinder, ornamented with various coloured feathers, was kept in these houses. Here their prayers were preferred, and their sacrifices offered.

"Their war canoes were strong, well-built, and highly ornamented. They formerly possessed large and magnificent fleets of these, and other large canoes; and, at their general public meetings, or festivals, no small portion of the entertainment was derived from the ragattas, or naval reviews, in which the whole fleet, ornamented with carved images, and decorated with flags and streamers of various native coloured cloth, went through their different tactics with great precision. On these occasions the crews by which they were navigated, anxious to gain the plaudits of the king and chiefs, emulated each other in the exhibition of their seamanship. The vaati, or sacred canoes, formed part of every fleet, and were generally the most imposing in appearance, and attractive in their decorations.

"The rowers appeared to labour hard. Their paddles, being made of the tough wood of the hibiscus, were not heavy; yet, having no pins in the

sides of the canoe, against which the handles of the paddles could bear, but leaning the whole body over the canoe, first on one side, and then on the other, and working the paddle with one hand near the blade, and the other at the upper end of the handle, and shovelling, as it were, the water, appeared a great waste of strength. They often, however, paddle for a time with remarkable swiftness, keeping time with the greatest regularity. The steersman stands or sits in the stern, with a large paddle; the rowers sit in each canoe two or three feet apart; the leader sits next; the steersman gives the signal to start, by striking his paddle violently against the side of the canoe; every paddle is then put in and taken out of the water with every stroke at the same moment; and after they have thus continued on one side for five or six minutes, the leader strikes his paddle, and the rowers instantly and simultaneously turn to the other side, and thus alternately working on each side of the canoe, they advance at a considerable rate. There is generally a good deal of striking the paddle when a chief leaves or approaches the shore, and the effect resembles that of the smacking of the whip, or sounding of the horn, at the starting or arrival of a coach.

"They have also a remarkably neat double canoe, called Maihi, or twins, each of which is made out of a single tree, and are both exactly alike.

The stem and stern are usually sharp; although occasionally, there is a small board projecting from each stem. These are light, safe, and swift, easily managed, and seldom used but by the chiefs. The late king Pomare was fond of this kind of conveyance.

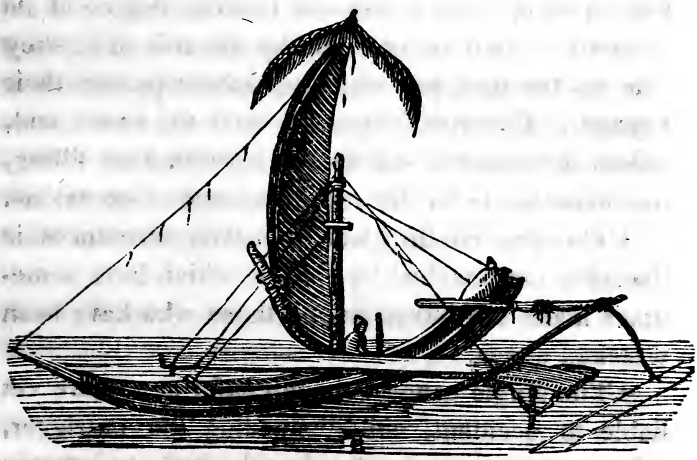
"The single canoes are built in the same manner, and with the same materials, as the double ones. Their usual name is *tipaihoe*, and they are more various in their kind than the others. The small *buhoe*, the literal name of which is single shell, is generally a trunk of a tree, seldom more than twenty feet in length, rounded on the outside, and hollow within; sometimes sharp at both ends, though generally only at the stem. It is used by fishermen among the reefs, and also along the shore, and in shallow water, seldom carrying more than two persons. The single maihi is only a neater kind of buhoe.

"The *vaa motu*, island-canoe, is generally a large strong, single vessel, built for sailing, and principally used in distant voyages.

"This kind of canoe is principally employed in the voyages which the natives make to *Tetuaroa*, a cluster of islands, five in number, to the north of Tahiti.

"In navigating their double canoes, the natives frequently use two sails, but in their single vessels

only one. The masts are moveable, and are only raised when the sails are used. They are slightly fixed upon a step placed across the canoe, and fastened by strong ropes or braces extending to both sides, and to the stem and stern. The sails were made with the leaves of the pandanus split into thin strips, neatly woven into a kind of matting. The shape of the sails of the island-canoes is singular, the side attached to the mast is straight, the outer part resembling the section of an oval, cut in the longest direction.



"The paddles of the Tahitians are plain, having a smooth, round handle, and an oblong-shaped blade. Their canoes having no rudder, are steered by a man in the stern, with a paddle generally longer than the rest.

"In long voyages, single canoes are considered safer than double ones, as the latter are sometimes broken asunder, and are then unmanageable; but, even though the former should fill or upset at sea, as the wood is specifically lighter than the water, there is no fear of their sinking. When a canoe is upset or fills, the natives on board jump into the sea, and all taking hold of one end, which they press down, so as to elevate the other end above the sea, a great part of the water runs out; they then suddenly loose their hold of the canoe, which falls upon the water, emptied in some degree of its contents. Swimming along by the side of it, they bale out the rest, and climbing into it pursue their voyage. This has frequently been the case; and, unless the canoe is broken by upsetting or filling, the detention is all the inconvenience it occasions.

"The only evil they fear in such circumstances, is that of being attacked by sharks, which have sometimes made sad havoc among those who have been wrecked at sea.

"The single canoes, though safer at sea, are yet liable to accident, notwithstanding the outrigger, which requires to be fixed with care, to prevent them from upsetting. To the natives this is a matter of slight inconvenience, but to a foreigner it is not always pleasant or safe. Mrs. Orsmond, Mrs. Barff, Mrs. Ellis, and myself, with our two chil-

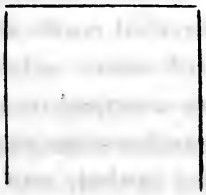
dren, and one or two natives, were once crossing the small harbour at Fa-re, in Huahine; a female servant was sitting in the fore part of our canoe with our little girl in her arms, our infant boy was in his mother's lap, and a native, with a long light pole, was paddling or pushing the canoe along, when a small buhoe, with a native youth sitting in it, darted out from behind a bush that hung over the water, and before we could turn, or the youth could stop his canoe, it ran across our outrigger. This in an instant went down, our canoe was turned bottom upwards, and the whole party precipitated into the sea. The sun had set soon after we started from the opposite side, and the twilight being very short, the shades of evening had already thickened around us, which prevented the natives on the shore from perceiving our situation. The native woman held our little girl up with one hand, and swam with the other towards the shore, aiding, as well as she could, Mrs. Orsmond, who had caught hold of her long hair, which floated on the water behind her; Mrs. Barff, on rising to the surface, caught hold of the outrigger of the canoe that had occasioned our disaster, and calling out for help, informed the people on the shore of our danger, and speedily brought them to our assistance.

"Mr. Orsmond no sooner reached the beach, than he plunged into the sea; Mrs. O. leaving the native

by whom she had been supported, caught hold of her husband, and not only prevented his swimming but sunk him so deep in the water, that but for the timely arrival of the natives, both would probably have found a watery grave. Mahine-vahine, the queen, sprang in, and conveyed Mrs. Barff to the shore. I came up on the side opposite to that on which the canoe had turned over, and found Mrs. Ellis struggling in the water, with the child still clinging to her. I immediately climbed upon the canoe, and raised her so far out of the water, as to allow the little boy to breathe, till a small canoe came off to our assistance, into which she was taken, when I swam to the shore, grateful for the deliverance we had experienced."

"But boat building is not the only kind of building," said Mr. F——, "in which they show their ingenuity—their houses are very curious, and their method of building such as would amuse us very much if we should see it going on. I do not know that I shall be able so to relate to you what Mr. Ellis says, as to make it perfectly intelligible to you, but I will try. He describes the house which the natives built for him, and as they are all made alike, one specimen will describe them all. In the first place, they dug holes about three or four feet deep, and placed in them the upright posts made of squared timbers; on the top of these they placed

what is called the ridge pole, so that the first operation would be somewhat in this form. After this



they put side posts about four feet apart, then they put on what are called the rafters; these formed the preparation for the roof; they cross each other at the ridge pole from each side, and there they are tied together by one of their strong plants.

"The buildings are thatched with large leaves, which are gathered with great care. When first gathered from the trees, they are soaked three or four days in the sea, or a stream of water. The sound leaves are then selected, and each leaf stretched singly on a stick fixed in the ground. In this state they remain till they are perfectly flat. The thatch, thus prepared, is taken to the building, and the thatchers now take the leaves and pierce them with a long wooden needle, and sew them together.

"When the roof is finished, the points only of the long palm-leaves are seen hanging on the outside; and the appearance within, from the shining brown colour of the leaves bent over the reeds, and

the whiteness of the rafters, is exceedingly neat and ingenious. The inside of the rafters of the chiefs' houses, or public buildings, is frequently ornamented with braided cords of various colours, or finely-fringed with white and chequered matting. These are bound or wrapped round the rafters, and the extremities sometimes hanging down twelve or thirteen inches, give to their roof or ceiling a light and elegant appearance. Most of the natives are able to thatch a house.

"The roof being finished, they generally level the ground within, and enclose the sides. In the erection of my house, this part was allotted to the king's servants. About thirty of them came one morning with a number of bundles of large white poles, from two to three inches in diameter. After levelling the floor, they dug a trench a foot deep round the outside, and then, cutting the poles to a proper length, planted them an inch and a half or two inches apart, until the building was completely enclosed, excepting the space left for a door in the front and opposite sides. In order to keep the poles in their proper place, two or three light sticks were tied horizontally along the outside. Partitions were then erected in the same manner, as we were desirous, contrary to the native practice, to have more than one room. The house was now finished, and in structure resembled a large

birdcage. In two of the rooms we laid down boards which we had brought from Port Jackson, and either paved the remainder of the floor with stones, or plastered it with lime. The outside was skreened with platted cocoa-nut leaves, lined with native cloth. This also constituted our curtains, and, hung up before the entrance to some of the apartments, answered the purpose of a door. Thus fitted up, our native house proved a comfortable dwelling.

"The houses of the natives, although varying in size and shape, were all built with the same kind of materials, and in a similar manner. Some of them were exceedingly large, capable of containing two or three thousand people. *Nanu*, a house belonging to the king, on the borders of Pare, was three hundred and ninety-seven feet in length. Others were a hundred or a hundred and forty feet long. These, however, were erected only for the leading chiefs. As the population has decreased, a diminution has also taken place in the size of the dwellings; yet, for some time after our arrival, several remained a hundred feet in length.

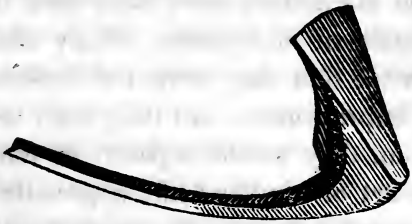
"Some of the houses were straight at each end, but the most common form for the chiefs' houses was what they called *pote*, which was parallel along the sides, and circular at the ends. Houses of this kind have a very neat, light, and yet com-

pact appearance. The above are the usual forms of their permanent habitations, and the durability of the house depends much upon the manner in which it is thatched; if there is much space between the reeds, it soon decays; but if they are placed close together, it will last five or seven years without admitting the rain. Occasionally two or three coverings of thatch are put on the same frame. The Tahitians are a social people, naturally fond of conversation, song, and other amusements; hence a number often resided under the same roof.

"The floor of their dwellings was covered with long dried grass, which, although comfortable when first laid down, was not often changed, and, from the moisture occasioned by the water spilled at meals and other times, was frequently much worse than the naked sand or soil would have been. Their door was an ingenious contrivance, being usually a light-frame of bamboo-cane, suspended by a number of braided thongs, and attached to a long cane in the upper part of the inside of the wall-plate—the thongs sliding backwards and forwards like the rings of a curtain, whenever it was opened or closed. Many of their houses are erected within their enclosures or plantations, but they generally stand on the shore, or by the wayside.

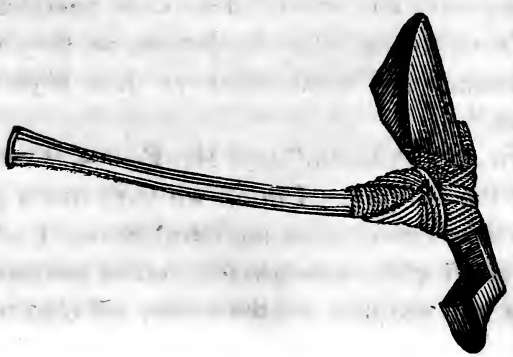
"Every chief of rank, or person of what in Tahiti would be termed respectability, has an enclo-

sure round his dwelling, leaving a space of ten or twenty feet width withinside. This court is often kept clean, sometimes spread over with dry grass, but generally covered with black pebbles, or beautifully white fragments of coral. Here are some pictures of the tools which they use," said Mr.



Wooden Adze for splitting bread-fruit before baking.

Stone Adzes used by the natives before iron tools were known.



F——, as he showed his children the plate and then went on.

"Erected with such tools as these, the size, structure, and conveniency of the Tahitian houses, such as are here described, display no small degree of invention, skill, and attention to comfort, and show that the natives were even then far removed from a state of barbarism. They also warranted the inference that they were not deficient in capacity for improvement, and that, with better models and tuition, they would improve in the cultivation of every art of civilized life, especially when they should be put in possession of iron and iron tools, as those they had heretofore used were rude stone adzes, or chisels of bone.

"It is, however, proper to remark, that although all were capable of building good native houses, and many erected comfortable dwellings, yet great numbers, from indolence or want of tools, reared only temporary and wretched huts, as unsightly in the midst of the beautiful landscape, as they were unwholesome and comfortless to their abject inhabitants."

"Now, my children," said Mr. F——, "we will stop for the evening. I think we have had a great deal of curious and interesting information. I believe that it is all plain enough for you to understand, and you will see that, by the mercy of God, these

people had the means of making themselves comfortable if they chose. But they, even in temporal things, were just as indolent as multitudes are in spiritual. Many of these people preferred to live in dirt and wretchedness, merely to indulge their idleness, and many a person lives destitute of the comforts of religion, because he is not willing to take the trouble to be religious. I want you, my dear children, to be always industrious and persevering, even in worldly things, but above all I want you to feel and know that the best earthly comfort, as well as the only security for eternal happiness, is in giving your hearts to God and serving him. But it is time for us to close with our usual devotions, let us be thankful to God for our peculiar mercies, and pray for his Holy Spirit to lead our thoughts and hearts to heavenly things."

CHAPTER XI.

Dress of the Tahitians.—Making of cloth.—Furniture.

"I SHALL not be able to tell you a great deal about the dress of these people," said Mr. F——, "for they had no such variety as we have, neither did

their fashions change every year or two. Mr. Ellis says, that

"The dress of the islanders was various as to its form, colour, and texture. It was neither cumbrous nor costly, but always light and loose; and though singular, often elegant. Wool, cotton, and silk were formerly unknown among them. The prince and the peasant, the warrior and the voluptuary, were clad in vestments of the same materials. The head was uncovered, excepting when adorned with flowers, and the brow was occasionally shaded by a light skreen of cocoa-nut leaves. The dress of the sexes differed but little; both wore folds of cloth, round the waist. The men, however, wore the girdle, and the cloak, while the females wore over their shoulders a light scarf or shawl.

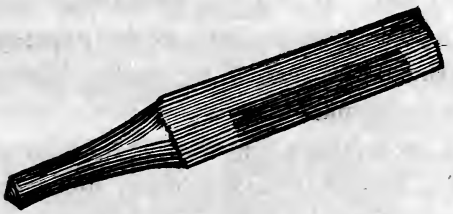
"But I find," continued Mr. F——, "that, simple as their dress was, it cost them a great deal of trouble to make the materials, for you must remember that they had no manufactories of cloth; every thing they made was by personal labour, and mostly by the females."

"Did they have sheep to get wool from?" asked Lilly. "I don't remember that you told us they had any sheep."

"No, my dear, they had no sheep; they had cotton, but they did not know how to use it, and so their materials for making cloth consisted princi-

pally of the bark of trees—particularly the paper mulberry, and the bread-fruit tree. I will try to describe to you the way in which their cloth was manufactured.

"When the bark from the branches of the bread-fruit is used, the outer green or brown rind is scraped off with a shell; it is then slightly beaten, and allowed to ferment in water. A stout piece of wood, resembling a beam, twenty or thirty feet long, and from six to nine inches square, with a groove cut in the under side, is placed on the ground; across this the bark is laid, and beaten with a heavy mallet of iron-wood. The mallet is usually fifteen or eighteen inches long, about two inches square, and round at one end, for the purpose of being held firmly. The sides of the mallet are grooved; one side very coarse or large, the opposite side exceedingly fine. One of the remaining sides is generally cut in che-



quers or small squares, and the other is plain or ribbed. The bark is placed lengthwise across the long piece of wood, and beaten first with the rough

side of the mallet, and then with those parts that are finer.

"The fibres of the bark are completely interwoven by the frequent beating with the grooved or chequered side of the mallet: and when the piece is finished, the cloth is often fine and even; while the inequalities occasioned by the fine grooves, or small squares give it the appearance of woven cloth. During the process of its manufacture, the cloth is kept wet, and carefully wrapped in thick green leaves every time the workwomen leave off; but as soon as it is finished, they spread it to dry in the sun, and bleach it according to the purpose for which it is designed. The cloth made with the bark of the aoa, is usually thin, and of a dark brown colour; that made with the bark of the bread-fruit, and a mixture of the auti, is of a light brown or fawn colour; but the finest and most valuable kind is called hobu. It is made principally, and sometimes entirely from the bark of the paper mulberry, and is bleached till beautifully white. This is chiefly worn by the females.

"It is astonishing that they should be able, by a process so simple, to make bales, containing sometimes two hundred yards of cloth, four yards wide; the whole in one single piece, made with strips of bark seldom above four or five feet long, and when spread open, not more than an inch and a half broad

—joined together simply by beating them with the grooved mallet. When sufficiently bleached and dried, the cloth is folded along the whole length, rolled up into a bale, and covered with a piece of matting. The wealth of a chief is sometimes estimated by the number of these covered bales which he possesses. The more valuable kinds of cloth are rolled up in the same way, covered with matting or cloth of an inferior kind, and generally suspended from some part of the roof of the chief's house.

"The natives of the Society Islands have a variety of vegetable dyes, and display more taste in the variations and patterns of the cloth, than in any other use of colours. Much of the common cloth is dyed with bark, which gives it a kind of dark red or chocolate colour, and is supposed to add to its durability. But brilliant red and yellow are their favourite hues. Nature supplies the pattern. They select some of the most delicate and beautiful ferns, or flowers; when the dye is prepared, the leaf, or flower is laid carefully on the dye; as soon as the surface is covered with the colouring matter, the stained leaf or flower, with its leaflets or petals correctly adjusted, is fixed on the cloth, and pressed gradually and regularly down. When it is removed, the impression is often beautiful and clear.

"The scarf or shawl, and the cloak, are the only

dresses prepared in this way, and it is difficult to conceive of the dazzling and imposing appearance of such a dress, loosely folded round the person of a handsome chieftain of the South Sea Islands, who perfectly understands how to exhibit it to the best advantage. This kind of cloth is made better by the Tahitians than any other inhabitants of the Pacific. Much of this cloth, beautifully painted, is now employed in their houses for bed and window curtains, &c. Several kinds of strong cloth are finished with a kind of gum or varnish to make it turn off the water from showers, &c.

"In the manufacture of cloth, the females of all ranks were employed; and the queen and wives of the chiefs of the highest rank, strove to excel in some department—in the elegance of the pattern, or the brilliancy of the colour. They are fond of society, and worked in large parties, in open and temporary houses erected for the purpose. Visiting one of these houses at Eimeo, I saw sixteen or twenty females all employed. The queen sat in the midst, surrounded by several chief women, each with a mallet in her hand, beating the bark that was spread before her. The queen worked as diligently and cheerfully as any present.

"The spar or square piece of wood on which the bark is beaten, being hollow on the under side, every stroke produces a loud sound, and the noise

occasioned by sixteen or twenty mallets going at one time, was to me almost deafening; while the queen and her friends seemed not only insensible to any inconvenience from it, but quite amused at its apparent effect on us. The sound of the cloth-beating mallet is not disagreeable, when heard at a distance, in some of the retired valleys, indicating the abode of industry and peace; but in the cloth-houses it is hardly possible to endure it.

"As the wives and daughters of the chiefs take a pride in manufacturing superior cloth, the queen would often have felt it derogatory to her rank, if any other females in the island could have finished a piece of cloth better than herself. I remember, in the island of Huahine, when a native once passed by, wearing a beautiful shawl, hearing one native woman remark to another—What a finely printed shawl that is! The figures on it are like the work, or the marking, of the queen! This desire, among persons in high stations, to excel in departments of labour, is what we have always admired. This feeling probably led Pomare to bestow so much attention on his hand-writing, and induced the king of the Sandwich Islands to request that we would not teach any of the people till we had fully instructed him in reading and writing.

"The cloth made with the bark of a tree, although exceedingly perishable when compared with European woven cloth, yet furnished, while it lasted, a light and loose dress, adapted to the climate, and the habits of the people. The duration of a Tahitian dress depended upon the materials with which it was made. Only the highly varnished kinds were proof against wet. The beauty of the various kinds of painted cloth was soon marred, and the texture destroyed, by the rain, as they were kept together simply by the adhesion of the interwoven fibres of the bark. Notwithstanding this, a cloak or shawl when preserved from wet, would last several months.

"Although the manufacture of cloth was formerly the principal, it was not the only occupation of the females. Many of the people, especially the chiefs, wore a kind of mat made with bark which they call purau; and the preparation of this, as well as the beds or sleeping mats, occupied much of the time of the females. Great attention was paid to the manufacture of these fine mats. When first finished, they are of a beautifully white colour, and are worn only by the men, either bound round the body as a girdle, or with an opening in the centre, and sometimes as a mantle thrown loosely over the shoulder. Their appearance is light and elegant,

and they are remarkably durable, though they become yellow from exposure to the weather.

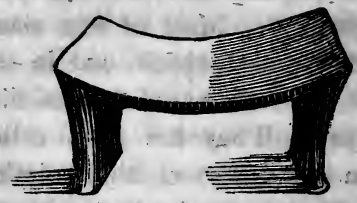
"The sails for their canoes, and beds on which they sleep, are a coarser kind of matting made with the leaves of different varieties of palm, found in the islands. Some kinds grow spontaneously, others are cultivated for their leaves. The matting sails are much lighter than canvass, but less durable. The size and quality of the sleeping mats is regulated by the skill of the manufacturer, or the rank of the proprietor. Those who excel in making them, use very fine ones themselves. They are all woven by the hand, yet finished with remarkable regularity and neatness.

"The ordinary mats are not more than six feet wide, and nine or twelve feet long, but some are twelve feet wide, and sixty or eighty, or even a hundred yards long. Mats of this size, however, are only made for high chiefs, and in the preparation, perhaps, the females of several districts have been employed. They are kept rolled up, and suspended in some part of the chief's dwelling, more for the purpose of displaying his wealth, and the number of his dependents, than for actual use.

"A large portion of the property of the people consisted in mats and cloth, which also constituted part of their household furniture.

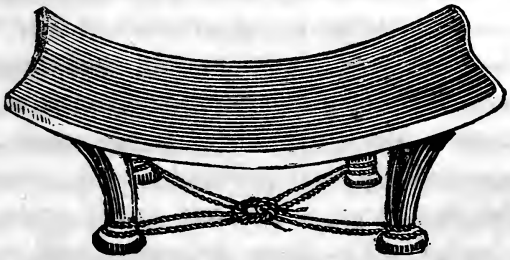
"Now," said Mr. F——, "let us see how they furnished their houses; you will be much surprised to learn the kind of furniture they had. These articles were made by the men."

"Next to a sleeping mat, a pillow was considered essential. This was of hard wood, and often exceedingly rude, though sometimes ingeniously wrought, resembling a short, low stool, nine inches or a foot in length, and four or five inches high. The upper side was curved, to admit the head; the whole pillow, which they call tuaurua, is cut out of a single piece. Upon the bare wood they reclined their heads at night, and slept as soundly as the inhabitants of more civilized parts would do on the softest down. Here is a picture of one of their pillows.



"In general, they sat cross-legged on mats spread on the floor; but occasionally used a stool. This resembled the pillow in shape, and, though much larger, was made out of a single piece of wood.

Immense trees must have been cut down for this purpose. Here is one of these stools. I have



seen them four or five feet long, three feet wide, and three feet six inches high; yet the whole cut out of one solid piece of timber. The upper part was curved, and the extremes being highest, the seat resembled the concave side of a crescent, or half moon, so that, however large it might be, only one sat on it at a time. The stool was finely polished, and the wood, in its grain and colour resembling the best kinds of mahogany, rendered it, although destitute of carving or other ornament, a handsome piece of furniture in a chieftain's dwelling. The rank of the host was often indicated by the size of this seat, which was used on public occasions, or for the accommodation of a distinguished guest. Those in more ordinary use were low, and less curved, but always made out of a single piece of wood.

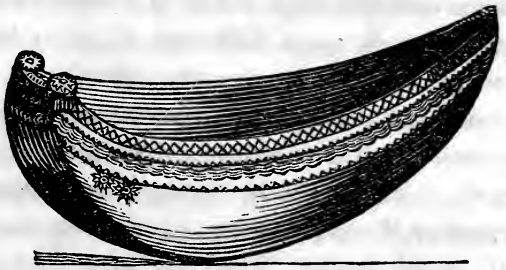
"Next to these, their weapons, drums, and other

musical instruments, were their most important furniture; a great portion, however, of what might be called their household furniture, was appropriated to the preparation or preservation of their food.

"The dish was the principal. Sometimes it was exceedingly large, resembling a canoe or boat more than a dish for food. It was made with wood, exceedingly well polished; some were six or eight feet long, a foot and a half wide, and twelve inches deep, these belonged only to the chiefs, and were used for the preparation of arrow-root, cocoa-nut milk, &c., on occasions of public festivity. The dishes in ordinary use were oval, about two or three feet long, eighteen inches wide, and of varied depth. They are supported by four feet, cut out of the same piece of wood, and serve not only for the preparation of their food, but as dishes, upon which it is placed when taken from the oven.

"There is another kind extensively used. It is a low solid block or stool, supported by four short legs, and smoothly polished on the top. It is cut out of one piece of wood, and is used instead of a mortar for pounding bread-fruit, plantains, or bruising taro; which is done by beating them with a short stone pestle. This is usually made with a black sort of stone, found chiefly in the island of Maurua, the most western of the group.

"The water used for washing their feet is kept in bottles made from the shells of large and full-grown cocoa-nuts. That which they drink is contained in calabashes, but destitute of ornament. They are kept in nets, and suspended from some part of the dwelling. It is customary with them to wash their hands both before and after eating.



The dishes used for this purpose were often curiously carved.

"The drinking cups are made with the cocoa-nut shell after it is full grown, but before it is perfectly ripe. The shell is then soft, and is scraped until much thinner than a saucer, and frequently transparent. They are of a yellow colour, and plain, though the cups formerly used for drinking ava were carved. These are the principal utensils in the preparation of their food; they are kept remarkably clean, and, when not in use, suspended from some part of the dwelling, or hung upon a stand.

"The stand, is a single light post planted in the floor, with one or two projections, and a notch on the top, from which the calabashes of water, baskets of food, umetes, &c., are suspended. Great labour was formerly bestowed on this piece of furniture, and it was considered an ornament to the house in which it was erected. About a foot from the ground, a projection extended six or eight inches wide, completely round, flat on the top, but concave on the under side, in order to prevent rats or mice from ascending and gaining access to the food. Their only knife was a piece of bamboo-cane, with which they would cut up a pig, dog, or fish, with great facility."

CHAPTER XII.

Amusements of the Tahitians.—Land sports.

"It is a fact," said Mr. F——, as he sat down to the evening occupation, "that all savage nations are remarkably addicted to amusements, and the most of their time is spent in this way. Can any of you tell me why it is so?"

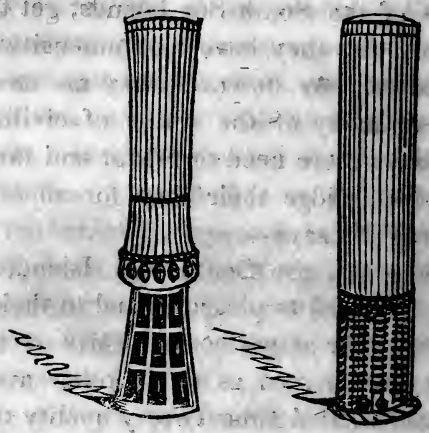
This question for some time seemed to puzzle his young audience, but at length his niece Louisa said, "I think, uncle, it must be because they have

none of the occupations of civilized people, and therefore they do it to occupy their time." "Yes," said Mr. F——, "you are right, and especially the inhabitants of the South Sea Islands, get their living so easily that they have an immensity of time on their hands. As however they are now beginning to have many of the wants of civilized life, they will have more need of labour and this consequently will abridge their time for mere amusements, Mr. Ellis says—

"As a people, the South Sea Islanders were peculiarly addicted to pleasure, and to their music, dances, and other amusements, nearly as much of their time was devoted as to all other avocations. Their music wanted almost every quality that could render it agreeable to an ear accustomed to harmony, and was deficient in all that constitutes excellence. It was generally boisterous and wild, and, with the exception of the soft and plaintive warblings of the native flute, was distinguished by nothing so much as its discordant, deafening sounds.

"The principal musical instrument used by the South Sea Islanders, was the *pahu*, or drum. This varied in size and shape, according to the purpose for which it was designed. Their drums were all cut out of a solid piece of wood. The block out of which they were made, being hollowed out from one end, remaining solid at the other,

and having the top covered with a piece of shark's skin, occasioned their frequently resembling, in construction and appearance, a kettle-drum. Here



is a picture of Tahitian drums. The large drums were called *pahu*, and the smaller ones *toere*. The *pahu ra*, sacred drum, which was beaten on every occasion of extraordinary ceremony at the idol temple, was particularly large, standing sometimes eight feet high. The sides of one that I saw was not more than a foot in diameter, but many were much larger. In some of the islands, these instruments were very curiously carved.

"The drums used in their feasts and dances were ingeniously made. Their construction resembled that of those employed in the temple, the skin forming the head was fastened to the open work at

the bottom by strings, made with the fibres of the cocoa-nut husk. Drums were among the martial music of the Tahitians, and were used to animate the men when proceeding to battle. The drums beaten as accompaniments to the recital of their songs, were the same in shape, but smaller. They were all neatly made, and finely polished. The large drums were beaten with two heavy sticks, the smaller ones with the naked hand. When used, they were not suspended from the shoulders of the performers, but fixed upon the ground, and consequently produced no very musical effect. The sound of the large drum at the temple, which was sometimes beaten at midnight, and associations connected therewith, were most terrific. The inhabitants at Maeva, where my house stood within a few yards of the ruins of the temple, have frequently told me, that at the midnight hour, when the victim was probably to be offered on the following day, they have often been startled from their slumbers by the deep, thrilling sound of the sacred drum; and as its portentous sounds have reverberated among the rocks of the valley, every individual through the whole district has trembled with fear of the gods, or apprehension of being seized as the victim for sacrifice.

"The sound of the trumpet, or shell, used in war to stimulate in action, by the priests in the

temple, and also by the herald, and others on board their fleets, was more horrific than that of the drum.

The largest shells were usually selected for this purpose, and were sometimes above a foot in length, and seven or eight inches in diameter at the mouth. In order to facilitate the blowing of this trumpet, they made a perforation, about an inch in diameter,

near the point of the shell. Into this they inserted a bamboo cane, about three feet in length, which was secured by binding it to the shell with fine braid; the aperture was rendered air-tight by cementing the outsides of it with a gum from the bread-fruit tree. These shells were blown when a procession walked to the temple, or their warriors marched to battle, at the inauguration of the king, during the worship at the temple, and on some other occasions. We have sometimes heard them blown. The sound is extremely loud, but the most monotonous and dismal that it is possible to imagine.

"The *vivo*, or flute, was the most agreeable instrument used by the islanders. It was usually a bamboo cane, about an inch in diameter, and twelve or eighteen inches long. The joint in the cane formed one end of the flute; the opening through which it was blown was close to the end; it seldom had more than four other holes, three in the upper side covered with the fingers, and one beneath, against which the thumb was placed. Sometimes, however, there were four holes on the upper side. It was not blown from the mouth, but the nostril. The performer usually placed the thumb of the right hand upon the right nostril, applied the aperture of the flute, which he held with the fingers of his right hand, to the other nostril,

and, moving his fingers on the holes, produced his music. The sound was soft, and not unpleasant, though the notes were few; it was generally played in a plaintive strain, though frequently used as an accompaniment to their songs.

"Their songs were generally historical ballads, which varied in their nature with the subjects to which they referred. They were exceedingly numerous, and adapted to every department of society, and every period of life. The children were early taught these, and took great delight in their recital. Many of their songs referred to the legends or achievements of their gods, some to the exploits of their distinguished heroes and chieftains; while others were of a more objectionable character. They were often, when recited on public occasions, accompanied with gestures and actions corresponding to the events described, and assumed a dramatic character. In some cases, and on public occasions, the action presented a kind of pantomime. They had one song for the fisherman, another for the canoe-builder, a song for cutting down the tree, a song for launching the canoe. But they were, with few exceptions, either idolatrous or impure; and were, consequently, abandoned when the people renounced their pagan worship. Occasionally, however, we heard parts of these songs recited, when events have occurred similar to those

on which, in former times, they would have been used.

"Freed in a great degree, so far as the means of subsistence were concerned, from anxiety and labour, the islanders were greatly devoted to amusement, for which *heiva* was the general name. By the natives, *heiva* was applied to most of their amusements, hence they spoke of the *heiva-maona*, wrestling, *heiva-moto*, boxing, *heiva-vivo*, flute-playing, *heiva-ude*, singing, *heiva-haapee uo*, kite-flying, and *heiva-tea*, archery: war, pagan-worship, and pleasure, appear to have engaged their attention, and occupied the principal portion of their time. Their games were numerous and diversified, and were often affairs of national importance. They do not appear ever to have been gamblers, or to have accompanied any of their sports with betting, or staking property upon success, as the Sandwich Islanders have done from the earliest periods of their history, but seem to have followed their games simply for amusement.

"At their seasons of public festivity, thousands of both sexes, arrayed in splendid garments, assembled to witness the games. These festivals were usually connected with some religious ceremony, or cause of national rejoicing. The return of the king from a tour, or the arrival of a distinguished visiter, were among the most ordinary occasions of

these games. Wrestling was the favourite, and perhaps most frequent sport; hence, the assembly was often called the assembly for wrestling. A large quantity of food was always prepared, and generally served out to the different parties at the commencement of the festival, whereby the banquet was concluded before the games began. The wrestlers of one district sometimes challenged those of another, but the trial of strength and skill often took place between the inhabitants of different islands; the servants of the king of the island forming one band, and those in the train of his guest the other.

"A space covered with a grassy turf, or the level sands of the sea-beach, was usually selected for these exhibitions. Here a ring was formed, perhaps thirty feet in diameter, the people of the country being on one side, the visiters on the other. The inner rank sat down, the others stood behind them; each party had their instruments of music with them, but all remained quiet until the games began. Six or ten, perhaps, from each side, entered the ring at once, wearing nothing but the girdle, and having their limbs sometimes anointed with oil.

"The fame of a celebrated wrestler was usually spread throughout the islands, and those who were considered good wrestlers, priding themselves upon their strength or skill, were desirous of engaging

only with those they regarded as their equals. Hence, when a chief was expected, in whose train were any distinguished wrestlers, those among the adherents of the chief by whom the party was to be entertained, who wished to engage, were accustomed to send a challenge previous to their arrival.

"When the challenge was accepted, the antagonists closed, and the most intense interest was manifested by the parties to which they respectively belonged. Several were sometimes engaged at once, but more frequently only two. They grasped each other by the shoulders, and exerted all their strength and art, each to throw his rival; this was all that was requisite; and although they generally grappled with each other, this was not necessary according to the rules of the game. Mape, a stout, and rather active, though not a large man, who was often in my house at Eimeo, was a famous wrestler. He was seen in the ring once, with a remarkably tall, heavy man, who was his antagonist; they had grappled, and separated, when Mape walked carelessly towards his rival, and on approaching him, instead of stretching out his arms as was expected, he ran the crown of his head with all his might against the temple of his antagonist, and laid him flat on the earth.

"Unbroken silence and deep attention was mani-

fested during the struggle ; but as soon as one was thrown, the scene was instantly changed ; the vanquished was scarcely stretched on the sand, when a shout of exultation burst from the victor's friends. Their drums struck up ; the women rose, and danced in triumph over the fallen wrestler, and sung in defiance to the opposite party. These were neither silent nor unmoved spectators, but immediately commenced a most deafening noise, partly in honour of their own clan or tribe, but principally to mar and neutralize the triumph of the victors. It is not easy to imagine the scenes that must often have been presented at one of their taupitis, or great wrestling matches, when not less than four or five thousand persons, dressed in their best apparel, and exhibiting every variety of costume and brilliancy of colour, were under the influence of excitement. One party were drumming, dancing, and singing, in the pride of victory, and the menace of defiance ; while, to increase the din and confusion, the other party were equally vociferous in reciting the achievements of the vanquished, or predicting the shortness of his rival's triumph.

"However great the clamour might be, as soon as the wrestlers who remained in the ring engaged again, the drums ceased, the song was discontinued, and the dancers sat down. All was perfectly silent, and the issue of the second struggle was awaited

with as great an intensity of interest as the first. If the vanquished man had a friend in the ring, he usually arose, and challenged the victor, who having gained one triumph, either left the ring, which it was considered honourable for him to do, or remained and awaited a fresh challenge. If he had retired, two fresh combatants engaged, and when one was thrown, exhibitions of feeling, corresponding with those that had attended the conclusion of the first struggle, were renewed, and followed every successive engagement. When the contest was over, the men repaired again to the temple, and presented their offering of acknowledgment, usually young plantain trees, to the idols of the game.

"There are a number of men still living, who, under the system of idolatry, were celebrated as wrestlers through the whole of the islands. Among these, Fenuapeho, the hardy chieftain of Tahaa, is perhaps the most distinguished. He is not a large man, but broad, strong, sinewy, and remarkably firm-built. In person he appears to have been adapted to excel in such kinds of savage sports.

"Although wrestling was practised principally by the men, it was not confined to them. Often, when they had done, the women contended, sometimes with each other, and occasionally with men, who were not perhaps reputed wrestlers. Persons

in the highest rank sometimes engaged in the sport; and the sister of the queen has been seen wearing nearly the same clothing as the wrestlers wore, covered all over with sand, and wrestling with a young chief, in the midst of a ring, around which thousands of the people were assembled.

"On all great festivals, wrestling was succeeded by boxing. This does not appear to have been so favourite an amusement with the Tahitians as wrestling; and there was generally a smaller number to engage. It was mostly practised by the lower orders and servants, and was with them, as boxing is every where, savage work; though, considering the rude and barbarous state of the people, who had little idea of influence or power, but as connected with their gods, or with mere brute strength, we are not surprised that it should have existed. The challenge was given in the same way as in wrestling; but when the combatants engaged, the combat was much sooner ended, and no time was spent in sparring or parrying the blows. These were generally straight-forward, severe, and heavy; usually aimed at the head. They fought with the naked fist, and the whole skin of the forehead has been at times torn or driven off at a blow. No one interfered with the combatants while engaged; but as soon as either of them fell, or stooped, or shunned his antagonist, he was considered van-

quished, the battle closed, and was instantly succeeded by the shouts and dances of triumph.

"These barbarous sports, though generally followed by the common people, were not confined to them; other classes sometimes engaged; chiefs and priests were often among the most famous boxers and wrestlers. These games were not only dreadfully barbarous, but demolarizing in their influence on the people, who would set up a shriek of exultation when the blood started, or the vanquished fell senseless on the sand. They were also often fatal. Considering the brutalizing tendency and the fatal results of boxing and wrestling, we cannot but rejoice that they have ceased with that system of barbarism, licentiousness, and cruelty with which they were associated, and by which they were supported.

"Connected with these athletic sports was another, less objectionable than either. This was the foot-race, in which the young men of the opposite parties engaged. Great preparation was made for this trial of strength and agility. The bodies of the runners were anointed with oil; the girdle, the only garment they wore, was bound tight round the body. A wreath of flowers adorned the brows, and a light white or coloured bandage of native cloth was sometimes bound like a turban round the head. A smooth line of sandy beach was usually selected

for the course. Sometimes they returned to the place from which they had started, but in general they ran the prescribed distance in a straight line. One of these races took place at Afareaitu while we resided there. It was between one of the king's servants, and a young man recently arrived from the Pearl Islands. The stranger was a tall, thin, handsome young man; and as they walked past my house to the course, the people in general seemed to think his rival had but little prospect of equalling the swiftness of his speed, and it was thought he had already secured the prize. The result, however, disappointed their expectations; and as the spectators returned, I learned that, although on the first effort, it was impossible to determine to whom the prize belonged, after repeated trials it was adjudged to Pomare's domestic. The canoe-race was occasionally practised on the smooth waters of the ocean, within the reefs, and appeared to afford a high degree of satisfaction.

"Their martial games were numerous; and to these preparatory sports, the youth paid great attention. The boxing and the wrestling were regarded as a sort of military drilling; but the throwing the spear or javelin, and the pactice of throwing stones from a sling, were the principal military games. In the latter, the Tahitians excelled most of the nations of the Pacific; devoting to its prac-

tice a considerable portion of their time, and being able to cast the stone with great accuracy.

"Throwing the spear, or darting the javelin, was an amusement in which they passed many of their juvenile hours. It was not a mere exercise of strength, like that exhibited in shooting with the bow and arrow, but a trial of skill. The stalk, or stem of a plantain tree was their usual mark or target. This they fixed perpendicularly in the ground; and, retiring to a spot a number of yards distant, endeavoured to strike the mark with their missiles. These, thrown with precision and force, readily penetrated its soft and yielding substance. Although this was with some a favourite amusement, the Tahitians do not appear to have followed it with such avidity as the Sandwich Islanders were accustomed to do, nor to have made such proficiency in the art. In order to avoid accidents while practising with the sling, the boys generally employed the fruit of the nono instead of a stone. The mark at which they threw was a thin cane, or small white stick, fixed erect in the ground; and the force and precision with which it was repeatedly struck, were truly astonishing.

"Besides these games, they often had what might be termed reviews of their land and naval forces. In these, all the appendages of battle were exhibited on land, and the fleets were equipped as in war.

The fighting men, in both exhibitions, wore the dress and bore the arms employed in actual combat. They also performed their different evolutions, in attack and defence, advance and retreat. Sham-fights were connected with these displays of naval or military parade. In their mock engagements, they threw the spear, thrust the lance, parried the club, and at length, with deafening shouts, mingled in general and promiscuous struggle. Some of the combatants were thrown, others captured, and the respective parties retreated to renew the contest.

"Their naval reviews often exhibited a spectacle, which to them was remarkably imposing. Ninety or a hundred canoes were, on these occasions, ranged in a line along the beach, ready to be launched in a moment. Their elevated and often curiously carved stems, their unwieldy bulk, the raised and guarded platform for the fighting men, the motley group assembled there, bearing their singularly and sometimes fantastically shaped weapons, the numerous folds of native cloth that formed their cumbrous dress, their high, broad turbans, the lofty sterns of their vessels, grotesque and rudely carved, together with the broad streamers floating in the breeze, combined to inspire them with the most elevated ideas of their naval prowess. The effect thus produced was heightened by the appearance of the sacred canoes, bearing the images or the em-

blems of the gods, the flag of the gods, and the officiating or attending priests. Often, while the vessels were thus ranged along the beach, the king stood in a small one, drawn by a number of his men, who walked in the sea.

"In front of each canoe he paused, and addressed a short harangue to the warriors, and an invocation to the gods. After this was ended, at a signal given, the whole fleet was in a moment launched upon the ocean, and pulled with rapidity and dexterity to a considerable distance from the shore, where the several varieties of their naval tactics were exhibited; after which, they returned in regular order, with precision to the shore.

"Many of their games were most laborious. One at which the men played, resembled a sport in some parts denominated 'bandy.' A ball is provided, and the players are furnished with sticks about three or four feet long, bent at one end; with these they strike the ball, each party endeavouring to send it beyond the boundary mark of their opponents. The ball is made with tough shreds of native cloth, tightly knotted together. The sticks used by the Tahitians were rude and unpolished, just as they were cut from the tree; but those used by the inhabitants of the Southern Islands are made with the iron-wood, the handle wrought with great care, and sometimes curiously carved, while a round protu-

berance is formed at the lower end, which, being slightly curved, augments the force with which they strike the ball.

"The foot-ball is also a frequent game, followed more by the women than the men. Whole districts engaged in this amusement. In the former, they only struck the ball with a stick: in this they employed the foot, and each party endeavoured to send it beyond the opposite boundary line, which had been marked out before they began. When either party succeeded in this, the air was rent with shouts of success.

"The seizing of the ball was, however, the favourite game of this kind. The females alone engaged in the seizing of the ball: in projecting which, neither sticks nor feet were allowed to be applied. An open place was necessary for all their sports, and the sea-beach was usually selected. The boundary mark of each party was fixed by a stone on the beach, or some other object on the shore, having a space of fifty or a hundred yards between. The ball was a large roll or bundle of the tough stalks of the plantain leaves twisted closely and firmly together. They began in the centre of the space. One party, seizing the ball, endeavoured to throw it over the boundary mark of the other. As soon as it was thrown, both parties started after it, and, in stooping to seize it, a scram-

ble often ensued among those who first reached the ball; the numbers increased as the others came up, and they frequently fell one over the other in the greatest confusion. Amidst the shouts, and din, and disorder that followed, arms or legs were sometimes broken before the ball was secured. As the pastime was usually followed on the beach, the ball was often thrown to the sea; here it was fearlessly followed, and, with all the noise and cheering of the different parties, forty or fifty women might sometimes be seen, up to their knees or their waists in the water, splashing and plunging amid the foam and spray, after the object of their pursuit. These are only some of the games that were followed by the adults at their great meetings or national festivals. In these, and in feasting, the hours of the day were spent.

"Their dances were numerous and diversified; and were performed by men and women; in many the parties did not dance together. Their movements were generally slow, but regular and exact; the arms, during their dances, were exercised as much as their feet. The drum and the flute were the music by which they were led; and the dance was usually accompanied by songs and ballads.

"The daughters of the chiefs, who were the dancers on these occasions, at times amounted to five or six, though occasionally only one exhibited

her symmetry of figure, and gracefulness of action. Their dress was singular, but elegant. The head was ornamented with tamau, a fine and beautiful braid of human hair, wound round the head in the form of a turban. A triple wreath of scarlet, white, and yellow flowers, composed of the aute, the fragrant cape jessamine, and the beslaria laurifolia, tastefully interwoven, adorned the curious head-dress. A loose vest of spotted cloth covered the lower part of the bosom. The tihi, of fine white stiffened cloth, frequently edged with a scarlet border, gathered like a large frill, passed under the arms, and reached below the waist; while the araitihi, a handsome fine cloth, fastened round the waist with a band or sash, covered the feet.

"The music was the large and small drum, and occasionally the flute. Besides the musicians, the teacher or prompter was an important personage. He was attired in three or four finely fringed mats, fastened round his waist, and stood or sat near the mat on which the dancers stood. His business was, by the expression of his countenance and the action of his hands, to direct the performers. Their movements were generally slow, but always easy and natural, and no exertion, on the part of the performers, was wanting to render them graceful and attractive. Besides the distinguished females who performed the hura, there were others who were regarded as

appendages to the exhibition. These were men, generally four in number, who were arrayed in fringed mats, fastened round the waist, and each was a sort of clown or harlequin. Their business was, during the intervals between the different parts of the hura, to dance in the most comic and ludicrous manner, for the mirth of the spectators. They were called 'cause of laughter to the lookers on.' There were many others, but they were all too indelicate or obscene to be noticed. These were sometimes held in the open air, but more frequently performed under the cover of the houses, erected in most of the districts for public entertainments. These structures were frequently spacious, and well-built; consisting of a roof supported by pillars, without any shelter for the sides. After the athletic exercises of the day, the dances ensued in the evening, and were often continued till the dawn of the following morning.

"The *te-a*, or archery, was also a sacred game, more so, perhaps, than any other; it was also called heiva te-a, play, or amusement of archery. The bows, arrows, quiver, and cloth in which they were kept together, with the dresses worn by the archers, were all sacred, and under the special care of persons appointed to keep them. It was usually practised as a most honourable recreation, between the residents of a place and their

guests. The sport was generally followed either at the foot of a mountain, or on the sea-shore. My house, in the valley of Haamene at Huahine, stood very near an ancient place of archery. Before commencing the game, the parties repaired to the marae, and performed several ceremonies; after which, they put on the archers' dress, and proceeded to the place appointed. They did not shoot at a mark; it was, therefore, only a trial of strength. In a place to which they shot the arrows, two small white flags were displayed, between which the arrows were directed.

"The bows were made of light, tough wood, and were, when unstrung, perfectly straight, about five feet long; an inch, or an inch and a quarter in diameter in the centre, but smaller at the ends. They were neatly polished, and sometimes ornamented with finely braided human hair, or cord of the fibres of cocoa-nut husk, wound round the ends of the bow in alternate rings. The string was native flax; the arrows were small bamboo reeds, exceedingly light and durable. They were pointed with a piece of iron-wood, but were not barbed. Their arrows were not feathered: but, in order to their being firmly held while the string was drawn, the lower end was covered with a gum from the bread-fruit tree. The length of the arrows varied from two feet six inches to three feet. The spot

from which they were shot was considered sacred; there was one of these within my garden at Huahine.

"When the preparations were completed, the archer ascended this platform, and, kneeling on one knee, drew the string of the bow with the right hand, till the head of the arrow touched the centre of the bow, when it was discharged with great force. It was an effort of much strength in this position to draw the bowstring so far. The line often broke, and the bow fell from the archer's hand when the arrow was discharged. The distance to which it was shot, though various, was frequently three hundred yards. A number of men, from three to twelve, with small white flags in their hands, were stationed, to watch the arrows in their fall. When those of one party went farther than those of the other, they waved the flags as a signal to the party below. When they fell short, they held down their flags, but lifted up their foot, exclaiming, beaten.

"This was a sport in the highest esteem, the king and chiefs usually attending to witness the exercise. As soon as the game was finished, the bow, with the quiver of arrows, was delivered to the charge of a proper person; the archers repaired to the marae, and were obliged to exchange their dress, and bathe their persons, before they could take refreshment, or enter their dwellings. It is asto-

nishing to notice how intimately their system of religion was interwoven with every pursuit of their lives. Their wars, their labours, and their amusements, were all under the control of their gods. Paruatetavae was the god of archers.

"The arrows they employed were sometimes beautifully stained and variegated. The bows were plain, but the quivers were often elegant in shape, and appearance. They were made with the single joint of a bamboo cane, three feet six or nine inches long, and about two inches in diameter. The outside was sometimes handsomely stained, and finely polished at the top and the bottom; they were adorned with braided cord, and plaited human hair: The cap or cover of the quiver was a small, handsome, well-formed cocoa-nut, of a dark brown chocolate colour, highly polished, and attached to the quiver by a cord passing up the inner side of the quiver, and fastened near the bottom.

"The bow and arrow were never used by the Society Islanders excepting in their amusements; hence, perhaps, their arrows, though pointed, were not barbed, and they did not shoot at a mark. In throwing the spear, and the stone from the sling, both of which they used in battle, they were accustomed to set up a mark; and practised, that they might throw with precision, as well as force. In the Sandwich Islands, they are used also as an

amusement, especially in shooting rats, but are not included in their accoutrements for battle; while in the Friendly Islands, the bow was not only employed on occasions of festivity, but also used in war; this, however, may have arisen from their proximity to the Fejee Islands, where it is a general weapon. In the Society and Sandwich Islands, it is now altogether laid aside, in consequence of its connexion with their former idolatry. I do not think the missionaries ever inculcated its discontinuance, but the adults do not appear to have thought of following this, or any other game, since Christianity has been introduced among them."

CHAPTER XIII.

Amusements continued.—Water sports.

"We have had a long account of the amusements of these people on land," said Mr. F——, "now let us attend to some of their sports on the water."

"Like the inhabitants of most of the islands of the Pacific, the Tahitians are fond of the water, and lose all dread of it before they are old enough to know the danger to which we should consider them exposed. They are among the best divers in the world

and spend much of their time in the sea, not only when engaged in acts of labour, but when following their amusements. One of their favourite sports is the swimming in the surf, when the waves are high, and the billows break in foam and spray among the reefs. Individuals of all ranks and ages, and both sexes, follow this pastime with the greatest avidity."

"What is surf and reef, father?" inquired Lilly.

"Surf, my dear," answered Mr. F——, "is the water which rolls in upon the shore, and there curls over and breaks into foam. We only have it to any extent where the shore is exposed to the ocean. There are many places in our country, where the people go to bathe in the surf, such as Long Branch and Rockaway, near New York, and Cape May, and many places at the east and south; but the surf is greatest where there are reefs; that is, where there are rocks or shoals lying near the surface of the water, but somewhat separated from the shore; in some cases these reefs are miles from the shore, and in others, only a few yards; but the waves coming in from the sea, are here stopped in a measure, and it makes a great commotion, and the waves roll on and tumble one over another, sometimes as high as the roof of our house. The islands of the Pacific are generally surrounded by reefs of a kind of curious substance called *coral*, made and built up from the bottom of the sea, by very little animals;

and consequently the surf is very high there. Do you now understand what surf and reef means?

"Yes, father; I have seen something like it, I suppose, when the wind blows and brings the little waves of the river to the shore in white curls; but they are not large."

"No, my dear, because the body of water is small; but now let us go on; I think the description will interest you, though it is not possible to give a clear idea of such a scene to those who have never witnessed any thing of the kind. We will see, however.

"For the purpose of this sport in the surf, they usually selected the openings in the reefs, or entrances of some of the bays, for their sport; where the long, heavy billows of the ocean rolled in unbroken majesty upon the reef or the shore. They used a small board, which they called *papa fahee* —swam from the beach to a considerable distance, sometimes nearly a mile, watched the swell of the wave, and when it reached them, resting their bosom on the short, flat, pointed board, they mounted on its summit, and, amid the foam and spray, rode on the crest of the wave to the shore: sometimes they halted among the coral rocks, over which the waves broke in splendid confusion. When they approached the shore, they slid off the board which they grasped with the hand, and

either fell behind the wave, or plunged toward the deep, and allowed it to pass over their heads. Sometimes they were thrown with violence upon the beach, or among the rocks on the edges of he reef. So much at home, however, do they feel in the water, that it is seldom any accident occurs.

"I have often seen, along the border of the reef forming the boundary line to the harbour of Fa-re, in Huahine, from fifty to a hundred persons, of all ages, sporting like so many porpoises in the surf, sometimes mounted on the top of the wave, and almost enveloped in spray; at other times plunging beneath the mass of water that has swept in mountains over them, cheering and animating each other; and, by the noise and shouting they made, rendering the roaring of the sea, and the dashing of the surf, comparatively imperceptible. Their surf-boards are inferior to those of the Sandwich Islanders, and I do not think swimming in the sea as an amusement, whatever it might have been formerly, is now practised so much by the natives, in the south, as by those in the north Pacific. Both were exposed in this sport to one common cause of interruption; and this was, the intrusion of the shark. The cry of a 'shark!' is one of the most terrific they ever hear; and I am not surprised that such should be the effect of the approach of one of these voracious monsters. The great shouting and clamour which they

make, is principally designed to frighten away such as may approach. Notwithstanding this, they are often disturbed, and sometimes meet their death from these formidable enemies.

"A most affecting instance of this kind occurred very recently in the Sandwich Islands, of which the following account is given by Mr. Richards, and published in the American Missionary Herald:

"At nine o'clock in the morning of June 14th, 1826, while sitting at my writing-desk, I heard a simultaneous scream from multitudes of people, *Pau i ka mano! Pau i ka mano!* 'Destroyed by the shark! Destroyed by the shark!' The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and, alike regardless of the shark and the high rolling surf, sprang to the relief of their companion. It was too late. The shark had already seized his prey. The affecting sight was only a few yards from my door, and while I stood watching, a large wave almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at the stern. When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge

in all the foaming billows, as they approached the beach.

"The unhappy sufferer was an active lad, about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother, in the extremity of her anguish, plunge into the water, and swim towards the bloody spot, entirely forgetful of the power of her former god.

"A number of people, perhaps a hundred, were playing in the surf, which was higher than usual. Those who were nearest to the victim, heard him shriek, perceived him to strike with his right hand, and at the same instant saw a shark seize his arm. Then followed the cry which I heard, which echoed from one end of Lahaina to the other. All who were playing in the water made the utmost speed to the shore, and those who were standing on the beach, saw the surf-board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood with which the water was stained for a considerable distance, and by which they traced the remains, whither they had been carried by the shark, or driven by the swell. The body was cut in two by the shark, just above the hips; and the lower part, together with the right arm, were gone.

"It is only about four months since a man was killed in the same manner at Waihee, on the eastern

part of this island. It is said, however, that there are fewer deaths by the sharks than formerly. This, perhaps, may be owing to their not being fed by the people, and therefore they do not visit the shores so frequently."

"Besides the surf-swimming, in which the adults principally engaged, there were a number of aquatic pastimes peculiar to the children; among these, the principal was erecting a kind of stage near the margin of a deep part of the sea or river, leaping from the highest elevation into the sea, and chasing each other in the water, diving to an almost incredible depth, or skimming along the surface. Large companies of children, from nine or ten, to fifteen or sixteen years of age, have often been seen, the greater part of the forenoon, eagerly following this apparently dangerous game, with the most perfect confidence of safety. Another amusement, which appears to afford high satisfaction to the children of the islanders, is the construction of small canoes, boats, or ships, and floating them in the sea. Although they are rude in appearance, and soon destroyed, many of the boys display uncommon ingenuity in constructing this kind of toy. The hull is usually made with a piece of light wood, the cordage of bark, and the sails are either of the leaflets of the cocoa-nut, or the native cloth. The owners of these little vessels, frequently go in small parties, and, taking their

small-craft in their hands, wade up to their waist or armpits in the sea, and sometimes swim still further out; and then, launching their miniature fleets, consisting of ships, brigs, sloops, boats, canoes, &c., return towards the shore. They usually fix a piece of stone at the bottom of the little barks, which keeps them upright; and as the wind wafts them along the bay, their owners run along up to their knees in the sea, splashing and shouting as they watch their progress. Our own boys, who live near rivers, are in the habit of doing the same, but it is dangerous sport.

"Such were some of the amusements of the natives in the South Sea Islands, both land and water. There were some others, which will be briefly noticed before we leave the subject. Among these, one of the most prevalent was jerking a reed, two feet and a half or three feet in length, along the ground. The men seldom played at it, but it was a common diversion for the women and children. *Timo*, or *timotimo*, was another game with the same class. The parties sat on the ground, with a heap of stones by their side, held a small round stone in the right hand, which they threw several feet up into the air, and, before it fell, took up one of the stones from the heap, which they held in the right hand, till they caught that which they had thrown up, when they threw down the stone they had taken up,

tossed the round stone again, and continued taking up a fresh stone every time they threw the small round one into the air, until the whole heap is removed. This play I have frequently seen in this country, but whether it was derived from these islands or not, we cannot tell; it does not look very interesting. I think in my young days, it used to be called *Jack-stones*, which, perhaps, is a nickname for *jerk-stones*. The *teatea mata* was a singular play among the children, who stretched open their eyelids, by fixing a piece of straw, or stiff grass, perpendicularly across the eye, so as to force open the lids in a most frightful manner. Tupaurupauru, a kind of blindman's-buff, was also a favourite juvenile sport.

"They were very fond of the swing, and frequently suspended a rope from the branch of a lofty tree, and spent hours in swinging backwards and forwards. They used the rope singly, and at the lower end fastened a short stick, which was thus suspended in a horizontal position; upon this stick they sat, and, holding by the rope, were drawn or pushed backwards and forwards by their companions. Walking in stilts was also a favourite amusement with the youth of both sexes. The stilts were formed by nature, and generally consisted of the straight branches of a tree, with a smaller branch projecting on one side. Their naked feet

were placed on this short branch, and thus, elevated about three feet from the ground, they pursued their pastime.

"The boys were very fond of the kite, which they raised to a great height. The Tahitian kite was different in shape from the kites of our boys. It was made of light native cloth, instead of paper, and formed in shape according to the fancy of its owner.

"These are only some of the principal games or amusements of the natives; others might be added, but these are sufficient to show that they were not destitute of sources of entertainment, either in their juvenile or more advanced periods of life. With the exception of one or two, they have all, however been discontinued, especially among the adults: and the number of those followed by the children is greatly diminished. This is, on no account, matter of regret. Many were in themselves repulsive to every feeling of common decency, and all were intimately connected with practices inimical to individual chastity, domestic peace, and public virtue. When we consider the debasing tendency of many, and the inutility of others, we shall rather rejoice, that much of the time of the adults is passed in more rational and beneficial pursuits. The practice of useful mechanic arts, of agriculture, and of fishing, are better adapted to preserve the robust-

ness and vigour of their constitutions, and at the same time to exempt them from the moral evils of their games. Few, if any of them, are so sedentary in their habits, as to need these amusements for exercise; and they are not accustomed to apply so closely to any of their avocations, as to require them merely for relaxation."

"Dear father," said Henry, "is that all that is said about their plays; I am sure I should like to have heard more?"

"Yes, my son, that is all; and I think quite enough. Many of these sports are the same as we have, but boys and girls, even with us, do not play so many of these things as they used to do. Now that the books for children are so amusing and instructing, they are substituted for many foolish plays, and thus, while amusement is going on, instruction is gained. I am sure that Lilly had rather read the story of Anna Ross, which she loves so much, than to be spending her time with jackstones or straws."

"Yes, dear father, and I would not give my children's library, which you gave me as a Christmas present, for all the playthings in the world."

"I believe it, dear, and what a blessing is the American Sunday-school Union conferring on the children of our country, by furnishing them with books so useful and so entertaining. It is one of the

signs of the times which indicate the triumph of our dear Saviour: for knowledge is increasing, and we are told that, 'the child shall die a hundred years old.'"

"Is that said in the Bible, father?"

'Yes, my dear.'

"But is it not very queer?"

"No; I suppose it means, that children *now*, may be as learned in the knowledge of God, as people used to be who were a hundred years old; is not that true?"

"How is it true, father?"

"This way, my child. Before the Bible was printed, information was very scarce; and it is only within a few hundred years, that education has been at all general. But now that the Bible is printed, and tracts are printed and circulated, and missionaries go abroad, and Sunday-schools are established, you have an opportunity of learning what many an old man who lived hundreds of years ago, had no chance of knowing. Louisa, can you tell me what our Saviour said to his disciples about what some prophets and righteous men desired to see?"

"I do not remember it, uncle, but I will find it, if you tell me where."

"Turn, then, to Luke x. chap. 23d and 24th verses; and then you may read, Matt. chap. xi. ver. 11.—But it is growing late. We will stop for to-night."

CHAPTER XIV.

Manners and customs continued—Infant Murder—Tatauing.

"I HAVE been reading many things to you," said Mr. F——, "which were merely calculated to amuse and instruct; but we are now coming to some subjects which I hope will interest your feelings more deeply, because they will show you the dreadful condition of those who are without the blessings of the gospel. Your hearts will shudder at some of their practices, and I hope that two objects will be answered by the information which you will now receive. Can you guess what those objects are?"

"One, father," said John, "I think, must be, to make us more grateful for the blessings of the gospel we enjoy."

"Yes, my son; but can none of you think of the other?"

There was no answer given to this question, and Mr. F—— continued. "The other object which I have in view, is to interest you in the missionary cause. You know that I have brought you up to think of the importance of always giving and acting for this great cause; for I wish you to feel as chil-

dren, just as I would desire you to act when you become men and women. I have no greater desire than that you should love the Lord with all your hearts, and that love will lead you to love the souls of others. But I will say no more on this subject; what I am about to tell you will speak for itself. The first of the dreadful customs of the Tahitians in their heathen state to which I shall allude, is the killing of their children. This is called *infanticide*, which is a word meaning the killing of infants or children."

"This," says Mr. Ellis, "which is the most revolting and unnatural crime which prevails amongst the habitations of cruelty which fill the dark places of the earth, was most fearfully habitual here; but it is not peculiar to the inhabitants of the Pacific. It has prevailed in different parts of the world, in ancient and modern times, among civilized as well as barbarous nations: but, until the introduction of Christianity, it was probably practised to a greater extent, and with more heartless barbarity, by the South Sea Islanders, than by any other people with whose history we are acquainted.

"When the missionaries first arrived, this was one of the first and most affecting appendages of idolatry that awakened their sympathies, and called forth their expostulation and interference. Adult

murder sometimes occurred; many were slain in war; and during the first years of their residence in Tahiti, human victims were frequently immolated. Yet the amount of all these and other murders did not equal that of infanticide alone. No sense of irresolution or horror appeared to exist in the bosoms of those parents who deliberately resolved on the deed before the child was born. They often visited the dwellings of the foreigners, and spoke with perfect complacency of their cruel purpose. On these occasions, the missionaries employed every inducement to dissuade them from executing their intention, warning them, in the name of the living God, urging them also by every consideration of maternal tenderness, and always offering to provide the little stranger with a home, and the means of education. The only answer they generally received was, that it was the custom of the country; and the only result of their efforts, was the distressing conviction of the inefficacy of their humane endeavours. The murderous parents often came to their houses almost before their hands were cleansed from their children's blood, and spoke of the deed with worse than brutal insensibility, or with boasting satisfaction at the triumph of their customs over the persuasions of their teachers.

"In point of number, the difference between the infants spared and those destroyed, was truly dis-

tressing. It was not easy to learn exactly what this difference was; but the first missionaries have published it as their opinion, that not less than two thirds of the children were murdered by their own parents. Subsequent intercourse with the people, and the affecting details many have given since their reception of Christianity, authorize the adoption of the opinion as correct. The first three infants, they observed, were frequently killed; and in the event of twins being born, both were rarely permitted to live. In the largest families more than two or three children were seldom spared, while the numbers that were killed were incredible. We have been acquainted with a number of parents, who, according to their own confessions, or the united testimony of their friends and neighbours, had inhumanly consigned to an untimely grave, four, or six, or eight, or ten children, and some even a greater number. I feel hence, the painful and humiliating conviction which I have been ever reluctant to admit, forced upon me from the testimony of the natives themselves, the proportion of children found by the first missionaries, and the existing population at the time of our arrival—that during the generations immediately preceding the subversion of paganism, not less than two thirds of the children were massacred! A female, who was frequently accustomed to wash the linen

for our family, had thus cruelly destroyed five or six. Another, who resided very near us, had been the mother of eight, of which only one had been spared. But I will not multiply instances, which are numerous in every island, and of the accounts of which the recollection is most distinct. I am desirous to establish beyond doubt the belief of the practice, as it is one which, from every consideration, is adapted to awaken in the Christian mind liveliest gratitude to the Father of mercies, strongest convictions of the miseries inseparable from idolatry, tenderest commiseration for the heathen, and vigorous efforts for the amelioration of their wretchedness.

"The universality of the crime was no less painful and astonishing than its repeated perpetration by the same individuals. It does not appear to have been confined to any rank or class in the community. I do not recollect having met with a female in the islands, during the whole period of my residence there, who had been a mother while idolatry prevailed, who had not imbrued her hands in the blood of her offspring.

"During the year 1829, Mr. Williams was conversing with some friends in his own house in the island of Raiatea, on this subject. Three native females were sitting in the room at the time, the eldest not more than forty years of age. In the

course of conversation he observed, 'Perhaps some of these females have been guilty of this crime.' The question was proposed, and it was found that no one was guiltless; and the astonishment of the parties was increased, when it was reluctantly confessed, that these three females had destroyed not fewer than one-and-twenty infants. One had destroyed nine, another seven, and the third five. These individuals were not questioned as having been more addicted to the practice of this crime than others, but simply because they happened to be in the room when the conversation took place.

"The various methods by which infanticide was effected are most of them of such a nature as to prohibit their publication.

"The parents themselves, or their nearest relatives, who often attended on the occasion for this express purpose, were the executioners. Often, almost before the new-born babe could breathe the vital air, gaze upon the light of heaven, or experience the sensations of its new existence, that existence has been extinguished by its cruel mother's hand; and the father has dug its grave upon the spot, or among the thick-grown bushes a few yards distant. On receiving the warm palpitating body from its mother's hand, he has, with awful unconcern, deposited the precious charge, not in a father's

arms, but in its early sepulchre; and instead of gazing, with all that thrilling rapture which a father only knows, upon the tender babe, has concealed it from his view, by covering its mangled form with the unconscious earth; and, to obliterate all traces of the deed, has trodden down the yielding soil, and strewed it over with green boughs, or covered it with verdant turf. This is not an exaggerated description, but the narrative of actual fact; other details, more touching and acute, have been repeatedly given to me in the islands, by individuals who had been themselves employed in these unnatural deeds.

"The abolition of this practice, with the subversion of idolatry, is a grateful reward to those who have sent the mild and humanizing principles of true religion to those islands. This single fact demands the gratitude of every Christian parent, especially of every Christian female, and affords the most cheering encouragement to those engaged in spreading the gospel throughout the world."

"Oh, father," said Lilly, "what a horrid account."

"Yes, my dear, it is a horrid account; and it ought to make you feel the peculiar blessing of God on you and your brothers and sisters, that you were born of Christian rather than of heathen parents. This is from God's undeserved mercy, and I am

afraid that there are thousands of children about us, who never think of what they owe to God for permitting them to live in a Christian land, and who are just as ignorant of God as these poor infants, who were killed in such numbers."

"Did they not go to heaven, father?" interrupted Lilly!

"My dear child, I have hopes that they did. They were mostly cut off before they knew what was right or wrong, and through the precious blood of the blessed Saviour, I believe they will be found among the angels of God, and perhaps multitudes of them will be at the right hand of God, when hundreds and thousands of others who are brought up in our country, will be on the left at the judgment seat; for Christ says, 'Many will come from the east and from the west, and north and south, and sit down in the kingdom of God, but the children of the kingdom shall be cast into outer darkness, there shall be weeping and wailing and gnashing of teeth.' Sunday-schools, however, are bringing many of our own children to a knowledge of the truth. But let us look at another of their customs, not so bad as the last, but yet painful and cruel, and a sign of heathen darkness. This is called *tatauing*, or marking the skin. This, Mr. Ellis says, was one of the earliest and most singular usages to which they were most addicted. It

was generally commenced at the age of eight or ten years, and continued at intervals, perhaps, till the individual was between twenty and thirty.

"Tatauing, usually called tatooing, is practised by all classes. It is by some adopted as a badge of mourning, or memorial of a departed friend; and from the figures we have sometimes seen upon the persons of the natives, and the conversation we have had, we should be induced to think it was designed as a kind of historical record of the principal actions of their lives. But it was adopted by the greatest number of the people merely as a personal adornment; and tradition informs us, that to this it owes its existence.

"Tatauing, which must have been a painful operation, was seldom applied to any extent at the same time. There were professors of the art of tatauing, who were regularly employed to perform it, and received a liberal remuneration.

"The colouring matter was the kernel of the candle-nut. This was first baked, then reduced to charcoal, afterwards pulverized, and mixed with oil. The instruments were rude, though ingenious, and consisted of the bones of birds or fishes, fastened with fine thread to a small stick. Another stick, somewhat heavier, was also used, to strike the above when the skin was perforated. The figure, or pattern to be tataued, was portrayed upon the

skin with a piece of charcoal, though at times the operation was guided only by the eye.

"When the idolatrous ceremonies attending its commencement were finished, the performer, immersing the points of the sharp bone instrument in the colouring matter, which was a beautiful jet, applied it to the surface of the skin, and, striking it smartly with the stick which he held in his right hand, punctured the skin, and injected the dye at the same time, with as much facility as a snake would bite, and deposit her poison.

"So long as the person could endure the pain, the operator continued his work, but it was seldom that a whole figure was completed at once. Hence it proved a tedious process, especially with those who had a variety of patterns, or stained the greater part of their bodies. Both sexes were tataued.

"The Tahitian tatauing is more simple, and displays greater taste and elegance than of the other islands. Though some of the figures are arbitrary, such as stars, circles, lozenges, &c.; the patterns are usually taken from nature, and are often some of the most graceful. A cocoa-nut tree is a favourite object: and I have often admired the taste displayed in the marking of a chief's legs, when I have seen a cocoa-nut tree correctly and distinctly drawn, its root spreading at the heel, its stalk penciled as it were along the tendon, and its waving

plume gracefully spread out on the broad part of the calf. Sometimes a couple of stems would be twined up from the heel, and divided on the calf, each bearing a plume of leaves.

"The ornaments round the ankle, and upon the instep, make them often appear as if they bore the elegant eastern sandal. The sides of the legs are sometimes tataued from the ankle upward, which gives the appearance of wearing pantaloons with ornamented seams. From the lower part of the back, a number of straight, waved, or zigzag lines, rise in the direction of the spine, and branch off regularly towards the shoulders. But of the upper part of the body, the chest is the most tataued. Every variety of figure is to be seen here: cocoa-nut and bread-fruit trees, with wreaths hanging round them, boys gathering the fruit, men engaged in battle, in the manual exercise, triumphing over a fallen foe; or, as I have frequently seen it, they are represented as carrying a human sacrifice to the temple. Every kind of animal—goats, dogs, fowls, and fish—may at times be seen on this part of the body; muskets, swords, pistols, clubs, spears, and other weapons of war, are also stamped upon their arms or chest.

"They are not all crowded upon the same person, but each one makes a selection according to his fancy; and I have frequently thought the ta-

tauing on a man's person might serve as an index to his disposition and his character. The neck and throat were sometimes singularly marked. The head and the ears were also tataued, though among the Tahitians this ornament was seldom applied to the face.

"The females used the tatau more sparingly than the men, and with greater taste. It was always the custom of the natives to go barefooted, and the feet, to an inch above the ankles, of the chief women, were often neatly tataued; appearing as if they wore a loose sandal, or elegant open-worked boot. The arms were frequently marked with circles, their fingers with rings, and their wrists with bracelets. The thin transparent skin over the black dye, often gave to the tatau a tinge of blue.

"The females seldom, if ever, marked their faces; the figures on their feet and hands were all the ornaments they exhibited. Many suffered much from the pain occasioned by the operation, and from the swelling and inflammation that followed, which often continued for a long time, and ultimately proved fatal. This, however, seldom deterred others from attempting to secure this badge of distinction or embellishment of person.

"On account of the immoral practices invariably connected with the process of tatauing, the chiefs

prohibited it altogether, and excepting a few foreign seamen, who often evinced as great a desire to have some figure tataued on their arms or hands, as the natives themselves, the practice was discontinued for some years."

CHAPTER XV.

Wars of the Tahitians.—Weapons.—Great cruelty. Wild men.

"WAR, among uncivilized nations, is often an object of the highest ambition, the road to most envied distinction, and the source of most ardent delight. It was so among the South Sea Islanders. They appear to have been greatly addicted to it from the earliest periods of their history. It occurred very frequently, prior to the introduction of Christianity. During the fifteen years Mr. Nott spent in the islands, while the people were pagans, the island of Tahiti was involved in actual war ten different times. The missionaries were painfully familiar with it. It surrounded their dwelling; and the wounded in battle have often, with their wounds fresh and bleeding, sought their houses for relief.

"When war was in agitation, a human sacrifice was offered to their war god, named Oro; the ce-

remony connected with it was called, fetching the god to preside over the army. The image of the god was brought out; when the victim was offered, a red feather was taken from his person, and given to the party, who bore it to their companions, and considered it as the symbol of Oro's presence and sanction, during their subsequent preparations. The commencement of war, the violating of a treaty, was called the cutting of the cord of union; whenever this took place, a human victim was offered by the offending party, to prevent the gods from being angry at their treachery. A human victim was also offered by the party assailed, to secure protection from the gods, and punishment on their enemies. Another human sacrifice was now taken, and was equivalent to the public declaration of war, and such it was also considered by the opposing party.

"When the implements of destruction were ready, and this seldom occupied many days, another human sacrifice was offered. This was immediately before the expedition started. On all these occasions, human sacrifices, covered with their own blood, offered by the party assailed, to secure protection from the gods, and punishment on their enemies. Another human sacrifice was now taken.

"Tamai or tuua is the general term for war, in

all its diversified forms ; the same word is also used to denote quarrelling ; *aro* is the term for battle. The modes of attack and defence were various, and regulated by circumstances. Among the principal, one was, where two armies, led on by their respective sovereigns, advanced face to face; another, in which a select band, joining hands, rushed into the fiercest part of the conflict, and endeavoured to spread confusion and terror among the enemy ; another, where only a small front was shown, and the main force concealed ; another, in which the army is formed in lines, and the front line, when hard pressed, retires, while those immediately behind advance to sustain the conflict. Besides these there were a number of others ; but the most desperate was when the warriors forsook land, house, wife, and children, and determining to refuse quarter, went forth to conquer or die. The divisions of the army were: 1. the front line or advanced guard ; 2. the second rank ; 3. the shoulder or third rank ; 4. the fourth line ; and 5. the last division, including the wives, children, baggage, and property of the warriors. The rank immediately in front of the king or principal chief, always contained the bravest men.

" The forces were marshalled for the fight by the principal leader, who was said to shape or form the battle ; when this was accomplished, the signal

was given, and uniting in the song of battle to the god of war, or in deafening shouts and imprecations, they rushed with bold impetuosity to join in combat. Sometimes their attacks were made by night, but then they generally bore a torch. To ambuscades they seldom had recourse, though they occasionally adopted what was called the attack by stealth, surprising their enemies by an unexpected onset.

"The flags of the gods, or the emblems of the idols, were carried to the battle, to inspire the combatants with confidence, and the martial banners they employed were formerly hoisted on board the different fleets, but more recently carried by the bravest of the warriors in the centre of their armies. Their flags were red, white, or black. Rude and harsh kinds of music animated the warriors in their fleets, and the combatants marched to the battle, inspired by the sounds of the trumpet and the drum.

"When their modes of attack were deliberate, the celebrated warriors of each army occasionally marched forward beyond the first line of the body to which they belonged, and, on approaching the ranks of the enemy, sat down on the sand or the grass. Two or three from one of these parties would then rise, and, advancing a few yards towards their opponents, boastfully challenge them to the combat. When the challenge was accepted, which

it often was with the utmost promptitude, the combatants advanced with intimidating menaces.

"These often addressed each other by recounting their names, the names and deeds of their ancestors, their own achievements in combat, the prowess of their arms, and the augmented fame they should acquire by the addition of their present foes to the number of those they had already slain; in conclusion, inviting them to advance, that they might be devoted to their god, who was hovering by to receive the sacrifice. With taunting scorn the antagonist would reply much in the same strain, sometimes mingling affected pity with his denunciations. When they had finished their harangue, the club of insult, or insulting spear, was raised, and the onset commenced. Sometimes it was a single combat, fought in the space between the two armies, and in sight of both.

"At other times, several men engaged on both sides, when those not engaged, though fully armed and equipped, kept their seat on the ground. If a single combat, when one was disabled or slain, the victor would challenge another; and seldom thought of retreating so long as one remained. When a number were engaged, and one fell, a warrior from his own party rose, and maintained the struggle; when either party retreated, the ranks of the army to which it belonged, rushed forward to sustain it;

this brought the opposing army on, and, from a single combat or a skirmish, it became a general engagement. The conflict was carried on with the most savage fury, such as might be expected in barbarous warriors, who imagined the gods, on whom their destinies depended, had actually entered into their weapons, giving precision and force to their blows, direction to their missiles, and imparting to the whole a supernatural fatality.

"The combatants did not use much science in the action, nor scarcely aim to parry their enemy's weapons; they used no shield or target, and believing the gods directed and sped their weapons with more than human force upon their assailants, they depended on strength more than art for success. Their clubs were invariably aimed at the head, and often, with the lozenge-shaped weapons, they would cleave the skulls of their opponents. Their spears they directed against the body, and was often a deadly thrust piercing through the heart.

"Originally their weapons were simple, and formed of wood; they consisted of the spear, made with the wood of the cocoa-nut tree, or of the iron-wood. It was twelve or eighteen feet long, and about an inch or an inch and a half in diameter at the middle or the lower end, but tapering off to a point at the other.

"The club was another weapon used by them;

it was always made of the iron-wood, and was principally of two kinds, either short and heavy, like a bludgeon, for the purpose of close combat, or long, and furnished with a broad lozenge-shaped blade. The Tahitians did not often carve or ornament their weapons, but by the inhabitants of the southern islands they were frequently very neatly, though partially, carved.

"The *paeho* was a terrific sort of weapon, although it was principally used at the *heva*, or seasons of mourning. It resembled, in some degree, a club; but having the inner side armed with large sharks' teeth, it was not used for striking a blow, but for almost embowelling those assailed. Another weapon of the same kind resembled a short sword, but, instead of one blade, it had three, four, or five. It was usually made of a forked branch; the central and exterior branches, after having been pointed and polished, were armed along the outside, with a thick line of sharks' teeth, very firmly fixed in the wood. This was only used in close combat, and, when applied to the naked bodies of the combatants, must have been a terrific weapon. The bowels or lower parts of the body were attacked with it, not for the purpose of piercing, as a dagger is used, but drawn across like a saw.

"They do not use the dagger, but substitute an equally fatal weapon, the back bone of the sting-

ray, a short dart-like weapon, barbed and pointed with fish bones, which being rugged on the edges, and barbed towards the point, is very destructive in a dexterous hand.

"The dress and ornaments of the warriors of Tahiti, and the adjacent islands, were singular, and unlike those of most savage nations, being often remarkably cumbersome. Their helmets, though less elegant and imposing than the fine Grecian-formed helmet of the Hawaiians, were adapted to produce considerable effect. Some of the Tahitians wore only a fillet or bandage round the temples, but many had a quantity of cloth bound round in the form of a high turban, which not only tended to increase their apparent stature, but broke the force of a blow from a club, or a thrust from a spear.

"The most elegant head-dresses, however, were those worn by the inhabitans of the Austral Islands, Tubuai, Rurutu, &c. Their helmets were considerably diversified in form, some resembling a tight round cap, fitted closely to the head, with a light plume waving on the summit. Those used by the natives of Tubuai, and High Island, resembled an officer's cocked hat, worn with the ends projecting over each shoulder, the front beautifully ornamented with the green and red wing and tall feathers of a species of paroquet. The Rurutuan helmet is grace-

ful in appearance, and useful in the protection it affords to the head of the wearer. It was a cap fitted to the head, and reaching to the ears, made with thick, stiff native cloth, on a can frame-work. The lower part of the front is ornamented with bunches of beautiful red and green feathers, tastefully arranged, and above these a line of the long slender tail-feathers ot the tropic, or man-of-war bird, is fixed on a wicker-frame; the hinder part of the cap is covered with long flowing human hair, of a light brown or tawny colour, said to be human beard; this is fastened to a slight net-work attached to the crown of the helmet, and, being detached from any other part, often floats wildly in the wind, and increases the agitated appearance of the wearer.

"On each side, immediately above the ears, numerous pieces of mother-of-pearl, and other shells, are fastened, not as plates or scales, but depending in a bunch, and attached to the helmet by a small strong cord, similar to those passing under the chin, by which the helmet is fastened to the head. These shells, when shaken by the movements of the wearer's head, produce a rattling noise, which heightens the din of savage warfare.

"The Rurutuan helmet, though more complete and useful, was far less imposing than that worn by the Georgian and Society Islanders. This was also a cap, fitted closely to the head, surrounded by

a cylindrical structure of cane-work, ornamented with the dark glossy feathers of aquatic birds. The hollow crown frequently towered two or three feet above the head, and, being curved at the top, appeared to nod or bend with every movement of the wearer.

"The slingers, and the most light and swift among the fighting men, wore in battle only a loose mantle.

"Some of the fighting men wore a kind of armour of net-work, formed by small cords, wound round the body and limbs so tight as merely to allow of the exercise of the legs and arms, and not to impede the circulation of the blood; or a kind of wooden armour for the breast, back, and sides, covered with successive folds of thick cloth, bound on with ropes. Over this a costly cloth was spread. The head was guarded with a corresponding quantity of cloth; and thus defended, the warrior, secure against either club or spear, was generally stationed with the main body of the army, though so encumbered as to render retreat impracticable, and, in the event of the defeat of his companions, was invariably captured or slain. In general, the dress of the Tahitian warriors must have been exceedingly troublesome. To make an imposing appearance, and defend their persons, seem to have been the only ends at which they aimed.

"They went to battle in their best clothes, sometimes perfumed with fragrant oil, and adorned with flowers; and their clothes bound round the waist with a finely braided sash or girdle. On the breast they wore a handsome ornament, ingeniously wrought with mother-of-pearl shells, white and coloured feathers, and dog's hair.

"Their ancient dresses and weapons have, since their intercourse with Europeans, been superseded in a great degree by the introduction of fire-arms, the bayonet, and the sword. *Pupuhi* is the general name for gun. *Puhi* signifies to blow with the mouth, *pupuhi* to blow repeatedly, and this name has been given to a musket, from the circumstance of the foreigners, whom the natives first saw firing, bending down the head on one side to take aim, and bringing the mouth nearly in contact with the piece, into or through the barrel of which they supposed the person blew, and thus produced the explosion; hence it is called the blower.

"They imagined that the first ships they saw were islands; their inhabitants supernatural, vindictive, and revengeful beings. The flag of one of the first vessels hanging from the ship into the water, a native approached, and took a piece of it away; this being perceived, he was fired at, and wounded, as they all supposed, by the thunder.

"When we consider this, we shall not be sur-

prised at their ideas of the source of motion in the ball. The opinion of its being blown from the mouth of the musketeer, has long been corrected; still the name is retained, and a cannon is called *pupuhi fenna*, to blow land, or country; the musket they call *pupuhi roa*, long gun; the bluderbuss *vaharahi*, wide or great mouth; the pistol *pupuhi teuumu;* a swivel, *pupuhi tioi*, turning gun; the bullets or balls they call *ofai*, or stones. Arms, ammunition, and ardent spirits, were formerly the principal articles in demand by all classes; and being the most valuable kinds of barter, they maintained a high price. Ten or twelve hogs, was, for a long time the regular price of a musket; and one hundred pigs have been paid for a cannon. I have seen upwards of seventy tied up on the beach, at Fa-re, as the price of a single old cannon, which had been preserved from the wreck of an English vessel, at another island. These articles, however. long ceased to be in demand among the Tahitians.

"It does not appear that their wars were more sanguinary and cruel when they fought at a distance with muskets, than when they grappled hand to hand with club and spear. The numbers killed might be greater, but fewer were wounded. Although familiar with the musket during their last wars, they are by no means expert marksmen: they understand little about taking aim, and often

fire without placing the butt-end of the musket against the shoulder, or presenting their piece. They grasp it in the most awkward manner, holding it above the head, or by the side, and in this singular position fire it off. I was once with a party of natives, when one of them fired at a bullock but a few yards distant, and missed him.

"When the murder and destruction of actual conflict terminated, and the vanquished sought security in flight, or in the natural strongholds of the mountains, some of their conquerors pursued them to their hiding-places, while others repaired to the villages, and destroyed the wives, children, infirm and afflicted relatives, of those who had fled before them in the field. These defenceless wretches seldom made much resistance to the lawless and merciless barbarians, whose conduct betrayed a cowardly delight in torturing their helpless victims. Plunder and revenge were the principal objects in these expeditions. Every thing valuable they destroyed or bore away, while the miserable objects of their vengeance were deliberately murdered. No age or sex was spared. The infant that unconsciously smiled in its mother's arms, and the venerable gray-haired father or mother, experienced unbridled and horrid barbarity. The aged were at once despatched, though embowelling and every horrid torture was practised. The tenderest infants

were perhaps transfixed to the mother's heart by a ruthless weapon—caught up by ruffian hands, and dashed against the rocks or the trees—or wantonly thrown up in the air, and caught on the point of the warrior's spear, where it writhed in agony and died. A spear was sometimes thrust through the infant's head from ear to ear, a line passed through the aperture, and when the horrid carnage has been over, and the kindling brand has been applied to the dwellings, while the flames have crackled, the dense columns of smoke ascended, and the ashes mingled with the blood from the victims, the cruel warriors have retired with fiendish exultation, some bearing the spoils of plunder, some having two or three infants hanging on the spear they bore across their shoulders, and others dragging along the sand those that were strung together by a line through their heads, or a cord round their necks. This cruelty was not confined to the slain; the living captives, adults and children, were sometimes thus strung together by cords passed through the head from ear to ear, by holes made with the spears.

"The captives taken in war, were murdered on the spot, or shortly afterwards, unless reserved for slaves to the victors. The bodies of the slain were treated in a most savage manner; they were pierced with their spears; and at times the conduct of the victors towards their lifeless remains was incon-

ceivably barbarous. They were regarded as belonging to the king, and were disposed of according to his direction, and either left on the field, or taken to the places appropriated to the bodies of the slain.

"The bodies were usually left exposed to the elements, and to the hogs or wild dogs, and the crabs that preyed upon them.—The victors took away the lower jaw-bones of the most distinguished among the slain, as trophies, and often the bones of the arms or legs, forming with them tools for building canoes, or fish-hooks; while others converted the skulls of the slain into drinking vessels, to be used at the feast of victory. Sometimes they piled the bodies in a heap, and built the skulls into a kind of wall, but they were commonly laid in rows near the shore, or in front of the camp, their heads all in the same direction. Here the skulls were often so battered with the clubs, that no trace of the countenance or human head remained.

"In addition to these indignities, their bodies were sometimes laid in rows along the beach, and used as rollers, over which they dragged their canoes on landing, or launching them after a battle. We do not know that the Tahitians ever feasted on the bodies of the slain in a regular banquet, al-

though this is practised by the Marquesans on the one side, and the New Zealanders on the other.

"In New Zealand, it is stated that a warrior has been known, when exulting over his fallen antagonist, to sever his head from his body, and while the life-blood has flowed warm from the dying trunk, to scoop it up in his hands, and, turning to his enemies, with fiend-like triumph, drink it before them. The Tahitians were not, however, altogether free from cannibalism; and, occasionally, a warrior, out of bravado or revenge, has been known to eat two or three mouthfuls of a vanquished foe, generally the fat from the inner side of the ribs.

"Besides tearing out the bowels, which was frequently inflicted, they sometimes practised another cruelty. When a man had slain his enemy, in order fully to satiate his revenge, and intimidate his foes, he sometimes beat the body flat, and then cut a hole with a stone battle axe through the back and stomach, and passed his own head through the aperture, as he would through the hole of his cloak. In this terrific manner, with the head and arms of the slain hanging down before, and the legs behind him, he marched to renew the conflict. A more horrific act and exhibition it is not easy to conceive of; yet I was well acquainted with a man in Fare, named Taiava, who, according to his own confes-

sion, and the declaration of his neighbours, was guilty of this deed during one of their recent wars. The bodies of celebrated warriors were often hung up for the amusement of spectators. The legs and arms were broken, round the feet and hands a kind of fringe of leaves was tied, a rope was tied round the neck, by which the body was drawn up towards the branch of a tree, from which it remained suspended; a small cord, attached to one of the feet, was held in the hand of the exhibiter; by means of these cords the body was drawn up and down: other dead bodies were placed on the ground beneath, and beaten with a stalk of the cocoa-nut leaf, in the place of drums; to the horrid music thus produced, the suspended body was made to move, for the mirth of the thousands who assembled to witness the sport; and such was the interest of these exhibitions, that the natives say they never thought of taking food at the time.

"Other brutalities were practised towards the slain, which I never could have believed, had they not been told by the individuals who had been engaged in them, but which, though I do not doubt their authenticity, are improper to detail. I should not have dwelt so long on the distressing facts that have been given, but to exhibit in the true, though by no means strongest colours, the savage character and

brutal conduct of those, who have been represented as enjoying in their rude and simple state, a high degree of happiness, and cultivating all that is amiable and benevolent.

"One singular result of their dreadful wars, and their horrid sacrifice of human beings is, the existence of a number of wild men inhabiting the caves of the interior mountains of Tahiti. I have not heard of any having been seen in any other island, but they have been more than once met with in the neighbourhood of Atehuru. When I visited this station in 1821, I saw one of these men, who had been some time before taken in the mountains; he was comparatively tame, yet I shall not soon forget his appearance. He was above the middle size, large-boned, but not fleshy. His features and countenance were strongly marked; his complexion was not darker than those of many around, but his aspect was agitated and wild. His beard was unshaven, and his hair had remained uncut for many years. It appeared about a foot and a half in length, in some parts perhaps longer. He wore it parted in the middle of his forehead, but hanging uncombed on the other parts of his head. On the outside it was slightly curled, and hung in loose ringlets. The colour was singular; at the roots, or close to his head, it was dark brown or black,

six inches from his head it was of a tawny brown, while the extremities exhibited a light and in some places bright yellow. Many attempts had been made to persuade him to have it cut, but to this he would never consent.

"His only clothing was a girdle, with sometimes a light piece of cloth over his shoulder. His nails, for the sake of convenience, he had cut. He said but little, and though he came and looked at us once or twice, he seemed averse to observation, and retired when I attempted to converse with him. He had been driven to the mountains in a time of war, had remained in solitude for years, had been at length discovered by persons travelling in these regions, secured, and brought down, where with great difficulty he had been induced to remain. Mr. Darling said he was very quiet, but appeared uninterested in most of what was passing around him.

"Since Mr. Darling's residence at Bunaauïa, others have been seen in the mountains, and one was secured by the people of Burder's Point. They had gone to the mountains for the bark of a tree which they use in dying native cloth: on their way they perceived a man lying on his side asleep, and one of them went round among the bushes, in order to get on the opposite side, while the other was to advance slowly towards him: as they ap-

proached he awoke, and startled by their appearance, rose, flinging over his shoulders his hair, which the natives described as reaching to his waist, and darted into the woods; where he was stopped by one of the men who saw him, and finally secured. He was evidently weak from recent illness, or, as the natives expressed themselves, they could neither have caught or retained him. Terror seemed to have absorbed every feeling. It was in vain they assured him that they meant him no injury, he appeared either not to understand, or not to regard any thing they said, but constantly exclaimed, 'Ye are murderers, ye are murderers,' occasionally supplicating them with, 'Do not murder me, do not murder me.' They conducted him to the settlement, gave him food and clothing, and, treating him with kindness, he appeared somewhat calmed, but still manifested a most restless apprehension, and for a long time the only sounds he uttered were, 'Do not kill me.' He was taken to the school and the chapel, but appeared distressed by the noise, yet pleased with letters, and ultimately even learned the elements of reading, but took the first opportunity of fleeing to the mountains. About a fortnight afterwards he was again secured, and brought to the settlement; but whether or not he has since returned to the woods, I have not the means of knowing. He is

supposed to have originally fled for fear of being sacrificed to the gods, and under the panic which seized those who were defeated in some of the battles that within the last fifty years have been fought in these portions of the island, to have retreated to the mountains in its more central parts, where perhaps he had experienced a degree of derangement, which had deprived him of memory, and induced him to wander like a demoniac among the lonely rocks and valleys."

"These, my children," said Mr. F——, as he laid down the book, "are awful accounts, and they show the truth of the declarations made by St. Paul in his Epistle to the Romans. I shall now stop the account of the inhabitants of Tahiti, except to give you a brief summary of what may serve as a reason for all their abominations. They were *idolaters*—they knew not the *true God*—they had no gospel— and wherever idolatry exists, brutality and cruelty of every form prevails to a large extent. There is nothing good except where the gospel has carried its light and blessings. To-morrow evening I will tell you about the idolatry of these people; and then, as I have to leave the city, and be absent on business, I shall have no opportunity of giving you an account of Tahiti, as it at present is, until my return."

"How long will you be absent, dear father?" asked Lilly.

"If God prospers me, my dear, I shall be home in two months, but I have to go through the Western States, and it is a long and tedious journey. I hope my children will pray for their absent father—but now it is time for us to separate."

CHAPTER XVI.

Idolatry of the Tahitians.

"I TOLD you last night," said Mr. F——, as he took his accustomed seat by the table, "that I was going to close my account of Tahiti, by some remarks about the idolatry of the Tahitians. The idolatry of the South Sea Islanders was gross and abominable in the extreme, but not very much more so than that of many pagan nations, who were far more civilized. The ancient Greeks and Romans who were among the most enlightened nations of the earth were idolaters. We are told that in the city of Athens they worshipped no less than thirty thousand false gods, and their pride was offended when the Apostle Paul preached to them the true God, who had been to them 'unknown.'

"I do not know how many gods the Tahitians had, but the gods of all kinds, and for all purposes; and for the most part they were not only monsters to look at, but monsters of iniquity.

"The Tahitians had gods of the land, and gods of the water. They had a god of surgery, to whom they applied when they attempted to heal bruises, or set broken bones; they had a god of physic, to whom they prayed when they gave medicine. They had a god for farmers, one for carpenters, one for canoe builders, one for those who thatched houses, and a god for thieves. Besides more than one hundred objects formerly worshipped, every family had a god for itself.

"Besides the gods, the Tahitians had objects of worship, which were a kind of middle class between gods and men; they were a kind of evil spirits, of which they were dreadfully afraid. Mr. Ellis says,

"They supposed their gods were powerful spiritual beings, in some degree acquainted with the events of this world, and generally governing its affairs; never exercising any thing like benevolence towards even their most devoted followers, but requiring homage and obedience, with constant offerings; denouncing their anger, and dispensing destruction on all who either refused or hesitated to comply. But while the people supposed they were

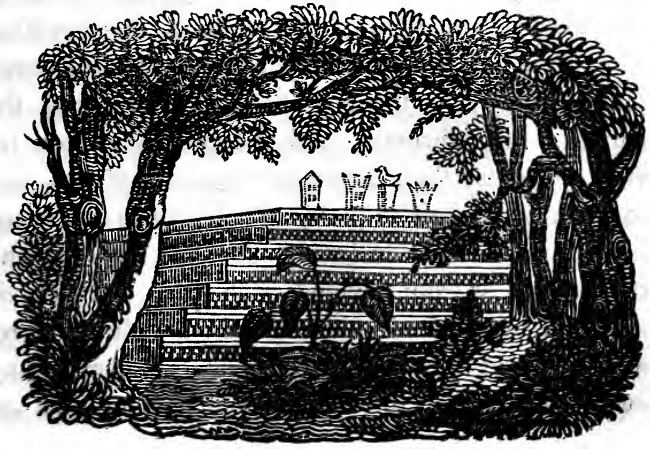
spiritual beings, they manufactured images either as representations of their form, and emblems of their character, or as the vehicle or instrument through which their communications might be made to the god, and his will revealed to them.

"The idols were either rough, unpolished logs of wood, wrapped in numerous folds of sacred cloth; rudely carved wooden images; or shapeless pieces covered with curiously braided cocoa-nut husk, and ornamented with red feathers. They varied in size, some being six or eight feet long, others not more than as many inches. These, representing the spirits they called *tii;* and those representing the national or family gods, *toos*. Into these they supposed the god entered at certain seasons, or in answer to the prayers of the priests. During this indwelling of the gods, they imagined even the images were very powerful: but when the spirit had departed, though they were among the most sacred things, their extraordinary powers were gone.

"I had repeated conversations with *a maker of gods*, whom I met with on a visit to Raiatea. As he appeared a serious inquirer after truth, and I could place some confidence in what he related, I was anxious to know his own opinion as to the idols it had been his business to make,—whether he really believed they were the powerful beings which the natives supposed; and if so, what con-

stituted their great power over the other parts of the tree from which they were hewn ? He assured me, that although at times he thought it was all deception, and only practised his trade to obtain the payment he received for his work ; yet at other times he really thought the gods he himself had made, were powerful beings. It was not, he said, from the alteration his tools had effected in the appearance of the wood, or the carving with which they were ornamented, but because they had been taken to the temple, that they became so powerful. The images of iron wood were only exceeded in durability by those of stone."

" For their gods," continued Mr. F——, " they of course had temples. Here are pictures of some of them.



"This is the picture of a temple that formerly stood on the top of a hill; it was nearly one hundred and twenty feet square, and enclosed by high walls. Mr. Ellis gives a translation of one of their senseless and unmeaning prayers. It was the morning prayer, and is called the awakening of the gods, as if they had been asleep.

"Awake, Roo,—awake, Tane—awake, unnumbered progeny of Tane—awake, Tuu—awake, Tuaratai." Thus the gods, to the number of twenty, are called upon by name, and are directed to the birds and to Roo, the god of morning, and the parent of clouds—to the formation and increase of clouds—to the blue cloud, the red cloud, and the low hungry cloud, and the horned or pointed cloud. They are then directed to mark the progress of Roo, the property or offerings of Roo, the platted cocoa-nut leaf of Roo, the medium through which his influence or power was conveyed to his image, or through which he received the spirit of the offerings. All the gods are then invoked to enter their tapau or cocoa-nut leaves, and to open wide their mouths. Each one is addressed by name, and it is declared, 'Here is the food and offering, in or from the land or the sea.' The gods are then invoked to take off the sacredness or restriction, and to hold it fast, probably that men may securely attend to their avocations. The gods are

then supposed to be awakened, and the priest retires.

"Their offerings included every kind of valuable property;—the fowls of the air, the fishes of the sea, the beasts of the field, and the fruits of the earth, together with their choicest manufactures, were presented. The sacrifice was frequently called *Taraehara*, a compound term, signifying disentangling from guilt; from *tara*, to untie or loosen, and *hara* guilt. The animals were taken either in part or entire. The fruits and other eatables were generally, but not always, dressed. Portions of the fowls, pigs, or fish, considered sacred, dressed with sacred fire within the temple, were offered; the remainder furnished a banquet for the priests and other sacred persons, who were privileged to eat of the sacrifices. Those portions appropriated to the gods were deposited on the altar, which was of wood. But animals and fruits were not the only sacrifices offered on their altars. In the season of war, at their great national festivals, during the illness of their rulers, and on the erection of their temples, they offered *human* victims. Mr. Ellis says,

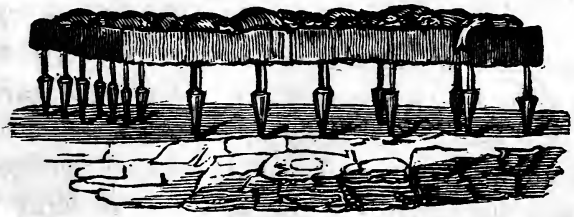
"The unhappy wretches selected, were either captives taken in war, or individuals who had rendered themselves obnoxious to the chiefs or the priests. When they were wanted, a stone was, at

the request of the priest, sent by the king to the chief of the district from which the victims were required. If the stone was received, it was an indication of an intention to comply with the requisition. It is a singular fact, that the cruelty of the practice extended not only to individuals, but to families and districts. When an individual had been taken as a sacrifice, the family to which he belonged was regarded as devoted; and when another was required, it was more frequently taken from that family than any other: and a district from which sacrifices has been taken, was, in the same way considered as devoted; and hence, when it was known that any ceremonies were near, on which human sacrifices were usually offered, the members of devoted families, or others who had reason to fear they were selected, fled to the mountains, and hid themselves in the caverns till the ceremony was over. At a public meeting, a native chieftain alluded to this practice in terms resembling these: —How great our dread of our former gods! Are there not some here who have fled from their houses to avoid being taken for sacrifices? Yes! I know the cave in which they were concealed.

"In general, the victim was unconscious of his doom, until suddenly stunned by a blow from a club or a stone, sometimes from the hand of the very chief on whom he was depending as a guest for the

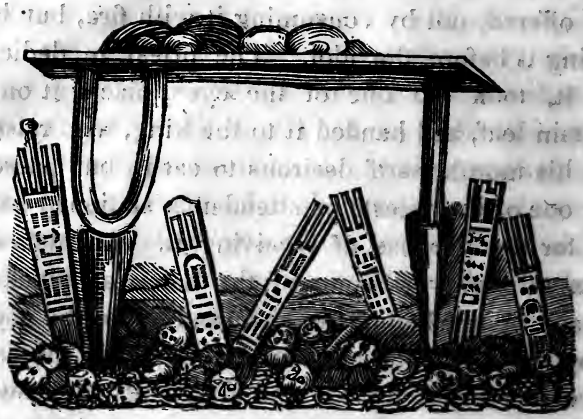
rights of hospitality. He was usually murdered on the spot—his body placed in a long basket of cocoa-nut leaves, and carried to the temple. Here it was offered, not by consuming it with fire, but by placing it before the idol. The priest, in dedicating it, took out one of the eyes, placed it on a plantain leaf, and handed it to the king, who raised it to his mouth, as if desirous to eat it, but passed it to one of the priests or attendants, stationed near him for the purpose of receiving it. At intervals during the prayers some of the hair was plucked off, and placed before the god; and when the ceremony was over, the body was wrapped in the basket of cocoa-nut leaves, and frequently deposited on the branches of an adjacent tree. After remaining a considerable time, it was taken down, and the bones were buried beneath the rude pavement of the marea or altar. These horrid rites were not unfrequent, and the number offered at their great festivals was truly appalling."

"Here," said Mr. F——, "is a picture of one



of their ordinary altars, with its victims, which ap-

pear to be principally pigs; and here is another; which from the number of skulls lying about it, looks as if it had been one for human sacrifices.



"The idols of the Tahitians were among the most horrid looking objects which can possibly be imagined; here is a picture of some of them, and then I will tell you Mr. Ellis's account of them.

"The figure in the centre, No. 1. exhibits a correct front view of Taaroa, the supreme deity of Polynesia; who is generally ragarded as the creator of the world, and the parent of gods and men. The image from which this was taken, is nearly four feet high, and twelve or fifteen inches broad, carved out of a solid piece of close, white, durable wood. In addition to the number of images or demigods, forming the features of his face, and studding the outside of his body, and which were designed to

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show the multitudes of gods that had proceeded from him ; his body is hollow, and when taken from the temple at Rurutu, in which, for many generations he had been worshipped, a number of small idols were found in the cavity. They had perhaps been deposited there, to imbibe his supernatural powers, prior to their being removed to a distance, to receive, as his representatives, divine honours. The opening to the cavity was at the back ; the whole of which might be removed. No. 2. is Terongo, one of the principal gods, and his three sons. No. 3. is an image of Tebuakina, three sons of Rongo, a principal deity in the Hervey Islands. No. 4. exhibits a sacred ornament of a canoe from the island of Huahine. The two figures at the top, are images worshipped by fishermen, or those frequenting the sea. The two small idols at the lower corners of the plate, No. 5. are images of oramatuas, or demons. The gods of Rarotogna were some of them much larger; Mr. Bourne, in 1825, saw fourteen about twenty feet long and six feet wide.

"Such were the objects the inhabitants of these islands were accustomed to supplicate ; and to appease or avert the anger of which, they devoted not only every valuable article they possessed, but murdered their fellow-creatures, and offered their blood.

"There is one very curious fact of these people related by Mr. Ellis. He says,

"Traditions of the deluge, the most important event in reference to the external structure and appearance of our globe that has occurred since its creation, have been found to exist among the natives of the South Sea Islands, from the earliest periods of their history. Accounts, more or less according with the Scripture narrative of this awful visitation of Divine justice upon the antediluvian world, have been discovered among most of the nations of the earth; and the striking analogy between those religiously preserved by the inhabitants of the islands of the Pacific, and the Mosaic account, would seem to indicate a degree of high antiquity belonging to this isolated people.

"The principal facts are the same in the traditions prevailing among the inhabitants of the different groups, although they differ in several minor particulars. In one group the accounts state, that in ancient times Taaroa, the principal god, (according to their mythology, the creator of the world,) being angry with men on account of their disobedience to his will, overturned the world into the sea, when the earth sunk in the waters, excepting a few *aurus*, or projecting points, which remaining above its surface, constituted the present cluster of islands. The memorial preserved by the inhabitants of Eimeo,

states, that after the inundation of the land, when the water subsided, a man landed from a canoe near Tiataepua, in their island, and erected an altar, or marae, in honour of his god.

"The most circumstantial tradition preserved among the Windward Islands, of this remarkable event, is one, for the original of which I am indebted to Mr. Orsmond: the following is a literal translation:—

"Destroyed was Tahiti by the sea; no man, nor hog, nor fowl, nor dog, remained. The groves of trees, and the stones, were carried away by the wind. They were destroyed, and the deep was over the land. But these two persons, the husband and the wife, (when it came in,) the wife took up her young chicken; the husband took up his young pig; the wife took up her young dog and the kitten; the husband took up that. They were going forth, and looking at Orofena:* the husband said, 'Up, both of us, to yonder mountain high.' The wife replied, 'No, let us not go thither.' The husband said, 'It is a high or long rock, and will not be reached by the sea;' but the wife replied, 'Reached will be it by the sea yonder, we two on the mountain round as a breast, O Pito-hiti; it will not be reached by the sea.' They two arrived there. Orofena was overwhelmed by the sea; that moun-

* A high mountain in Tahiti.

tain, Pito-hiti, (alone) remained, that was their abode.

"There they watched nights ten, the sea ebbed, and they two saw the little heads of the mountains in their elevation. When the sea dried or retired, the land remained without produce, without man, and the fish were putrid in the caves and holes of the rocks. They said, 'Dig a hole for the fish in the sea.' The wind also was becoming feeble, and when it was dead or calm, the stones and the trees began to fall from the heavens: thither they had been carried by the wind. All trees of the land had been torn up, and carried high by the wind. They two looked about, and the woman said, 'Safe are we two from the sea, but death or hurt comes now in these stones that are falling. Where shall we abide?' Torn by the roots up had been all the trees, and carried above the pathway of the rain in the heavens.

"'Dig a hole for us two, a dwellingplace.'—The hole was dug, covered with grass at the bottom of the hole or cave; stones were spread on the top of the hole, and these covered with earth. While these two were sitting within, they heard with terror the loud voice of the falling stones. Now they fell more thinly, then one little stone at a time fell, and afterwards ceased entirely.

"The woman said, 'Arise you, and advance

without, and see if the stones fall.' The man replied, 'I go not out, I shall die.' He waited till night, and till day, and then said, 'The wind is truly dead, and the stones and the trunks of trees cease to fall, neither is there the sound of the stones." They went out, and like a small mountain was the heap or collection of stones and the wood. The earth and the rocks remained of the land; the shrubs were destroyed by the sea. They descended, and gazed with astonishment. There were no houses, nor cocoa-nuts, nor palm-trees, nor bread-fruit, nor hibiscus, nor grass: all was destroyed by the sea. They two dwelt together. The woman brought forth two children; one was a son, the other a daughter. They grieved that there was no food for their children. Again the mother brought forth, but still there was no food. The children grew up without food; then the bread-fruit bore fruit, and the cocoa-nut, and every other kind of food. In three days encircled or covered was the land with food. The land became covered with men. From two persons, the father and the mother, filled was the land."

"The principal facts of this singular and curious account, though blended together by the natives in the order in which they are here given, probably refer to two distinct events. The total inundation of the land is perhaps a relic of the account of the

deluge, and the tearing up and falling of the trees and stones, to some violent hurricane or volcanic eruption.

"The memorial of an universal deluge, found among all nations existing in these communities, by which civilization, literature, science, and the arts, have been carried to the highest perfection, as well as among the most untutored and barbarous, preserved through all the migrations and vicissitudes of the human family, from the remote antiquity of its occurrence to the present time, is a most decisive evidence of the authenticity of revelation. The brief yet satisfactory testimony to this event, preserved in the oral traditions of a people secluded for ages from intercourse with other parts of the world, furnishes strong additional evidence that the Scripture record is irrefragable. In several respects, the Polynesian account resembles not only the Mosaic, but those preserved by the earliest families of the postdiluvian world, and supports the presumption that their religious system has descended from the same source which was the basis of the mythology of the gentile nations. One of the traditions of the Hawaiians states, that a bird deposited an egg, (containing the world in embryo) upon the surface of the primeval waters. If the symbol of the egg be supposed to refer to the creation, and the bird be considered a corrupted memorial of the

event recorded in the sacred writings, in which it is said, 'The Spirit of God moved upon the face of the waters,' the coincidence is striking. It is no less so, if it be referred to the ark floating on the waters of the deluge."

"There are some other things," said Mr. F——, "in relation to these people in their heathen state, which is too horrible to describe—occasionally they eat human flesh, and committed other abominations, too impure to mention.

"It will be expected that they had no correct idea of a future state. They had a kind of heaven, but it was one for good and bad, where they could indulge in sensual enjoyments, eating and drinking, and being filled with what they called pleasure. And these were the people to whom the missionaries of the cross went to preach the gospel."

"And are they converted, father?" asked the children almost in one voice.

"Yes, my children, blessed be God, the gospel has now worked wonders in that land of dreadful darkness, and idolatry, and crime.

"True, father," said Henry, "it was this very subject on which my teacher had been speaking, when I first asked you the question. But won't you tell us about these people, now that they are Christians?"

"Yes, my son, as I said before, when I return

from my journey, if God brings me back in safety, I will give you a much more cheering and delightful account; "the wilderness and the solitary place made glad" by the preaching of the gospel, "and the desert rejoicing as the rose."

Mr. F——, here as usual, read a chapter, and prayed, and then his happy children retired to seek the refreshment of sleep. How happy and useful were the evenings they spent!

THE END.

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